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THE MOST REVD WILLIAM HOWLEY D.D LORD ARCHBISHOP OF CANTERBURY

W. Cantuar

Ecclesiastica;

OR,

THE CHURCH, HER SCHOOLS,

AND

HER CLERGY.

By EDWARD MAHON ROOSE,

OF LINCOLN'S INN, ESQ.

"The Church of the living God, the ground and pillar of Truth."

1 Timothy, iii. 15.

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PREFACE.

It has been amongst the most remarkable occurrences in an age fertile in remarkable events, that the essential principles of the Church of England have been, in our day, more freely canvassed, and more generally examined, than in any antecedent period. Nor has this been done by those who are hostile to her constitution, and opposed to her doctrines: on the contrary, it has been done by those who are first and foremost in voicing her claims, and avowing their affection to her ordinances. It is the *friends* of the Church who have the most eminently distinguished themselves in these inquiries, and it is by them that such of her defects as the operation of time has produced, have been the most courageously exposed, and the most honestly denounced. It may appear somewhat singular—and in good sooth it is so—that now that more than three hundred years have elapsed since she underwent

that great change which we recognise as *the* Reformation;—that learned and pious of her members should be divided on those sovereign and essential points which form her very ground-work;—that the extent of her authority—the nature of her constitution—the character of her policy, should be vexed questions,—alarming to timid brethren, and a source of weakness and calamity to the Church herself.

It has been a matter of charge against our Church that in her Creeds and Articles she is too straight-laced—has defined and determined matters to an extent incompatible with that freedom of opinion which is the undoubted privilege of all reasoning men. How widely different is the fact, appears from the present aspect of opinion within the Church. A greater diversity of opinion could hardly exist, unless it were one which involved the essential principles of religion—the grounds of hope and foundations of belief. Whatever some may think of it, we cannot regard the diversity which exists with any feelings of alarm. It will do good if it does no more than induce a more earnest and thoughful examination of the principles on which the Church is established, and which constitute its title to the allegiance and advocacy of all who believe and call themselves Christians. "*Melius est petere fontes quam*

sectari rivos," is a maxim consecrated by antiquity, and one pregnant with the purest wisdom. To go back to her fountain head, (or, changing the metaphor), to examine afresh her fundamental doctrines, to compare her present state with her primitive condition;—this—which the requisitions of modern church controversy demand—can induce nothing but a larger appreciation of her purity, and her power as a means, under God, whereby peace and happiness, truth and justice, religion and piety, may be established amongst us for all generations. Never has the Church acquitted herself more nobly than in those periods of trouble and trial to which she has, in the course of her existence, been exposed. It was then that out of her ranks came forth those mighty champions of truth, whose names lighten along the page of her history, and who have left behind them bright tracks of their glorious career—

" Long trails of light descending down."

It was when the blast blew fiercest and the waves rode highest—it was when storm and tempest were on her path, that the Church proved herself worthiest of her mighty mission. Read the history of her persecutions. Her golden age was that of Papist cruelty—of puritanical proscription—of despotic

violence;—in the clamour and dust of the conflict her lamp, a burning and a shining light, was bright and steady—the glory of her altars never dimmed; and, blessed of God, she was a blessing to the people. No one can look back upon those days without emotions of devout thankfulness, that aid when most wanted was not denied—

> "Like a summer-dried fountain
> When our need was the sorest."

It was to that aid we are indebted for those gigantic minds and thoughtful spirits whose energies imparted so much vigour to the contest, and enabled the Church to maintain her ground when beset by foes innumerable and powerful. The record of their lives is yet preserved to us for our enlightenment and comfort—to give wisdom to our counsels and activity to our zeal. By none, indeed, is a return of that strife and danger desired—no one would wish to see again

> "Those dark and troubled days,
> Pray God they come no more!
> When men were slain for worshipping
> As Christ had done before."

But the memory of those times may teach us to look without alarm on the lesser troubles which vex

the Church, and to remember that to her the time of agitation has ever been the season of triumph, and to regard with hopefulness those divisions and differences, which are permitted, in every probability only to arouse and stimulate her when torpidity may have rendered her insensible to the necessities of the time and the duties of her position.

It is our lot to possess no good unalloyed—the sun that ripens our corn may dry up our streams; the fire that warms our hearths may consume our dwellings. We have, after all, our treasure in earthen vessels, and whilst we forbear lamenting the controversies which have disturbed our times, we must remember that controversies maintained with heat and pursued with animosity may lead to prolonged strife, uncharitable discord to division and to schism; and schism is sin. It is not from the conflict, but the temper with which it is maintained, that danger is to be apprehended.

Sir Henry Wotton desired no other epitaph for his tomb, than his memorable apothegm, "Pruritus disputandi, scabies ecclesiæ;"—a great truth, and one on which our modern controversialists would do well to ponder. Discretion must not lack zeal, but zeal must not lack discretion. This is a truism indeed, but indeed it is a truth. We shall not enter

into the controversies to which we refer. The occasion, the inclination, the competency are not ours. But the church, her existence, her authority, are matters too vital in their importance to be neglected for the petty objects which controversialists after all substitute for them in the ardour of contention. We would fain offend no one, but we cannot help expressing our regret to see parties forming within the walls of the Church, and names assumed, and badges worn, of which no trace is to be found in the articles of her constitution,—in the language of her ordinances. Not of Paul, not of Apollos, but of the *Church* in her integrity, and of her in the character in which she has herself spoken, do we avow ourselves disciples; and we sincerely believe that if the Church were kept more distinctly in the view of modern polemics, the controversy would lose much of its bitterness. We recommend the disputants also to remember that temperance and moderation are essential characteristics of our establishment; extreme doctrines—violent courses—are alien and repugnant to her very nature; and that in pressing forward in pursuit of their objects, they must be wary, lest theirs be a triumph purchased at the expense of the Church itself.

All things considered, the Church has every

reason to congratulate herself on her present position. Day by day is she becoming still more bound up with the very existence of the state. She has sent out her bishops as missionaries to carry her creeds and liturgy to distant lands, and other climes; at home she is spreading far and wide the beneficent influence of her spirit; she partakes of the activity and enterprise that distinguishes the age, and is daily acquiring fresh claims to the reverence and affection of the people.

Happy would the author feel, if it should be thought he has contributed a mite to a consummation so devoutly to be wished for, so reasonably to be expected. He has endeavoured to render the past history of the Church better known; to portray the excellencies of those who were of old its pillars, and of those to whom, in these later days, its destinies are confided. He claims no merit but that of fidelity and accuracy. He has rarely obtruded an opinion: he has contented himself with stating facts. What he has accomplished has been, indeed, but of small account, but "who shall despise the day of small things?"

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ECCLESIASTICA.

CHAPTER I.

THE CHURCH FROM THE REFORMATION TO THE REVOLUTION.

THE CHURCH OF ROME AT THE OPENING OF THE SIXTEENTH CENTURY—ITS DECLINE.—THE REFORMATION UNDER EDWARD VI.—PERSECUTIONS OF THE PROTESTANTS UNDER MARY.—ELIZABETH'S CAUTION.—CONTROVERSIES.—THE PURITANS, ROMANISTS, AND JAMES I.—THE MILLENARY PETITION AND ITS RESULTS.—SUCCESS OF THE PURITANS, AND OVERTHROW OF THE CHURCH.—ITS PRINCIPLES DESTROYED UNDER THE PROTECTORATE.—COMMISSION OF TRYERS.—ACCESSION OF CHARLES II., AND RE-ESTABLISHMENT OF THE HIERARCHY.—CONFERENCE BETWEEN THE EPISCOPALIANS AND THE PRESBYTERIANS—ITS RESULTS.—SAVOY CONFERENCE.—ACT FOR UNIFORMITY.—FIVE MILE ACT.—JAMES II. AND POPERY SUCCESSFULLY RESISTED BY THE CLERGY.—THE ECCLESIASTICAL COMMISSION—ITS PROSECUTION OF COMPTON.—ATTACK ON THE UNIVERSITIES.—COMMITTAL OF THE BISHOPS—THEIR TRIAL.—THE REVOLUTION.

THE Church of Rome was never more powerful in this country than at the commencement of the sixteenth century. It exercised a separate and extensive jurisdiction: its clergy enjoyed privileges and liberties unknown to the laity—had interests distinct from, and opposed to, every other class of the community, and possessed power to intimidate the people and coerce the sovereign. This power, interfering with his will, and opposing itself to the gratification of his passions, Henry VIII. resolved to terminate; and for this purpose he joined himself with such of his sub-

jects as had embraced the reformed doctrines, and displayed a common interest with them in subverting a hierarchy equally oppressive to them both. The Reformation acquired an immense accession of strength from the political character which it now assumed: the conflict was no longer personal between Henry and the Pope; it threatened to abolish, in this country long considered amongst the brightest jewels in the papal crown, not only the jurisdiction but likewise the rites, ceremonies, and doctrines of the Romish church.

Many other powerful causes conspired to bring about this revolution. The treasures of antiquity had been reopened; schools had been formed whence men of great acquirements and vigorous intellects daily issued; various new philosophical and religious opinions had been promulgated; a spirit of activity had arisen;—in short, a struggle had commenced to enfranchise the human mind. This spirit of improvement diffused itself rapidly amongst all classes; and to it we are indebted for those principles which accomplished the overthrow of civil and ecclesiastical tyranny in this country. Henry, though eager to subvert the papal power, did not encourage in his dominions the doctrines of the Reformation. We look in vain for any thing condemnatory of the creed or ritual of the Romish church in those statutes wherein he most inveighs against the jurisdiction of the Pope; and, whilst we see him taking the most effectual measures, in destroying the monastic orders, to overthrow the hierarchy, we behold him displaying his attachment to the ancient faith of his country. It was not till the reign of Edward VI., his son and successor, that the doctrines as well as the government of the Church of Rome were put an end to in England. That prince, of a more placid and gentle disposition than his father, was endowed with equal capacity and love of learning; and if he possessed not his

energy and decision, neither did he inherit his vices or infirmities.

In this reign the clergy were enjoined, in the king's name, to dissuade the people from pilgrimages and the use of images. Private masses were forbidden; the old communion service was abolished, and in its stead, another was introduced similar, in all essential points to the one now in use; and an act was likewise passed, allowing the priests to marry. These changes met with the strongest opposition from several of the prelates and clergy. The firmness, energy, and talents of Somerset, guided by the experience of Cranmer, surmounted, however, every difficulty. Some of the prelates who, at first, refused to conform to these new regulations, were induced, after a time, to acquiesce in them, whilst the more obstinate were deposed; and the fall of the Howards, the most powerful friends of the ancient faith, facilitated, in no slight degree, the success of these measures. Thus, the government of Edward effected not only the overthrow of the popish hierarchy, but likewise abolished its rites, ceremonies, and doctrines, and substituted the discipline and creed of the present established church, without having recourse to those sanguinary proceedings which so deeply stain the annals of Mary's reign. The few who were executed during Edward's government were condemned, not for refusing to conform to the new regulations, but for denouncing altogether the truth of Christianity. Doubtless, the want of able men in this reign unduly retarded the Reformation; for the clergy, at this period, were so steeped in ignorance and licentiousness, that it was difficult to find amongst them men of sufficient ability and piety to propound the doctrines of the great reformers. It was this consideration that induced Cranmer to draw up a book of homilies, which was ordered to be read in all the churches

throughout the kingdom; and several other books of a similar nature were likewise published, in which the errors of Romanism were temperately but fully displayed, and the understandings of men were for the first time appealed to.

No sooner had Mary ascended the throne than she set at defiance all the laws enacted during her brother's reign for the establishment of the reformed church. At her coronation,—which ceremony was performed by Bishop Gardiner, assisted by ten other prelates, in the abbey of Westminster, —she sufficiently indicated her design to bring back the Roman worship by causing high-mass to be celebrated; and soon afterwards it was enacted that no other service should be allowed than that in use at the death of King Henry. The bishops who had been deposed in the last reign were restored; and such of the clergy, whose doctrines were in accordance with the reformed faith, were refused licences to preach. But these measures being found insufficient to accomplish the restoration of Roman Catholicism, the most terrible persecutions were commenced against those who adhered to their religious principles; and the annals of those times are filled with disgusting details of inhuman murders.

Such exhibitions but animated the friends of those who suffered, to maintain the struggle in defence of their religion, without inspiring in the partisans of the papacy a confidence in the doctrines which required such means to uphold them. These persecutions may be then considered to have operated favourably for the Protestants. That their numbers considerably increased during this reign is evidenced by the fact of Elizabeth's accession being so peaceable; and by the concurrence of the great body of her subjects in the measures which she took for the re-establishment of Protestantism. One of her first acts, on coming to the throne, was to release all prisoners confined for religious opinion.

This clemency instilled the greatest hopes into the reformers; and they became eager to subvert a system under which they had so grievously suffered. But the means by which Elizabeth and her council sought to bring about this desired end, were not to be hastily resolved on; neither was their success to be hazarded by a too hasty execution of them. They had to guard against the evil consequences that might arise, both at home and abroad, from too precipitately hurrying on measures which were opposed to the worst prejudices, passions, and interests of so many thousands of their countrymen. They, therefore, contented themselves at first with merely doing away with all persecution on account of religion; whilst Romanism was still permitted to continue the established faith. When, however, her parliament had assembled, she manifested a more decided course of policy. All Edward's laws relating to religion were re-enacted, by which supremacy in ecclesiastical affairs was restored to the crown. "And thus," says Mr. Hallam, "the English church, so long contended for as a prize by the two religions, was lost for ever to that of Rome."

Numerous controversies were carried on by various sects of reformers during almost the entire of this reign; and these led the Romanists to hope that the establishment being so divided, its speedy fall would necessarily take place. This spirit of dissension baffled all the plans of Elizabeth's government for its suppression. The compulsory measures to which she had recourse, to attain this end, worked contrary to her expectations and experience, and taught her that persecution of dissenters can never produce uniformity of religion. Nor can the severity which she exercised against the Catholics be justified. It may be urged, as a palliative, that the conspiracies set on foot against her by the Pope and the Catholic princes on the Continent, rendered

such conduct necessary, perhaps, to the security of her crown and the preservation of the Protestant faith in these countries.

During the first eleven years of Elizabeth's reign, her administration, both secular and ecclesiastical, was remarkable for its clemency and justice; and it is as undeniable that no executions took place in her reign on account of religious opinions, till her life and religion were endangered by plots deeply laid and powerfully supported. Besides, when we judge of the motives which prompted the government of Elizabeth to exercise undue severity against the Catholics and Puritans, we must not apply to them the same standard by which we judge men's actions in the nineteenth century. For a few years previous to the death of Elizabeth, the violence of the controversy between the Puritans and Episcopalians had greatly abated. The former thought that on the accession of a prince educated in presbyterian principles, and to which he had already given proofs of attachment, an order of things more favourable to them could not fail of arising: and the Romanists were not without hope that James would be partial to those who professed religious opinions in the defence of which his mother had died. However, the hopes of both these parties were quickly disappointed by the success of the celebrated Millenary Petition which met him whilst he was on his way to London. This petition, though its subscribers styled themselves ministers of the Church of England, was disclaimed by the two great universities of Oxford and Cambridge; and the number of signatures attached to it was considerably less than what was represented. It complained of many abuses in the Church—against its liturgy, rites, ceremonies and discipline; and desired that the king would permit them to prove their allegations either by writing or by conference.

James, induced perhaps as much by inclination as by a desire to accede to the wishes of a large body of his subjects, consented to the famous conference of Hampton Court, over which he himself presided; his many controversies with the followers of Andrew Melville having somewhat qualified him for the office. During this conference, of which Fuller has given a very ample and animated account, James proved himself a ready controversialist, and displayed considerable biblical knowledge, and a warm attachment to the English ecclesiastical constitution. A few alterations were made in the church service, and a proclamation was shortly afterwards issued, admonishing "all his loving subjects not to expect any further alteration in the church service;" and commanding them to conform to the liturgy as the only established form of worship to be tolerated within the realm. One most important consequence resulted from this conference—the new translation of the Bible. This great performance was entrusted to forty-seven of the most distinguished divines and scholars in the kingdom, classed into seven divisions; and these were assisted by four of the most eminent scholars in the two universities, selected by their respective vice-chancellors, who were to consult together for reviewing the whole translation.

Towards the latter end of this reign the Puritans made considerable progress. "They put on," says Burnet, "external appearances of great strictness and gravity; they took more pains in their parishes than those who adhered to the bishops, and were often preaching against the vices of the court; for which they were sometimes punished, though very gently, which raised their reputation, and drew presents to them, that made up their sufferings abundantly." By these and other arts, and by joining the patriotic party in the House of Commons during the troubled times on

which we have now entered, they made great advances towards becoming the dominant religious sect in the country. The severity which they met with at the hands of the high-church party served likewise to enlist the sympathies of the people in their favour; and the remissness of Archbishop Laud in preventing dissenters from getting possession of many of the most important churches in the kingdom facilitated the diffusion of their principles. At a time too when the government was supposed to have had a leaning towards popery, in consequence of its having sent a fleet to aid the French king against his Protestant subjects at the siege of Rochelle, Charles re-published his father's declaration concerning lawful sports, which increased still farther the animosity of the people to his administration; and by the prosecutions which were instituted against a large number of the clergy for refusing to read it in their churches, the victory of the Puritans was well nigh completed.

Amongst the powerful causes which conspired to effect the temporary ruin of the church, the promulgation of the canons drawn up by the Archbishop of York and the Bishop of London must not be overlooked. All archbishops, bishops, and others exercising ecclesiastical jurisdiction were commanded to see them punctually observed. These canons met with the strongest opposition from the people; and the Presbyterian ministers, who had already denied the supremacy of the crown in ecclesiastical matters, looked on these injunctions as an intolerable attempt to bind them in religious vassalage.

The fall of the Church was now apparent. When the Long Parliament assembled, Prynne, Burton, and Bastewick were recalled; Williams, bishop of Lincoln, was restored to his liberty and deanery of Westminster; an impeachment was drawn up against Laud, which was quickly

followed by his execution. All the bishops were deprived soon afterwards of their seats in the House of Lords; cathedral establishments were done away with, and the paintings and most beautiful ornaments of the buildings were defaced and destroyed. The parliament took, in short, the management of all ecclesiastical affairs into their ownhands, and proceeded, step by step, towards the overthrow of the Church until they consummated their object by abolishing, on the 5th of September, 1646, the name, style, and dignity of archbishops and bishops. When they had thus succeeded in subverting the Church government, they set about taking such measures as would effect the establishment of their own. A committee of their divines was appointed to draw up the celebrated confession of faith, which was presented to parliament, and approved of on the 11th of December. In this, Calvinistic opinions prevailed; but the confession was very far from meeting with the unanimous sanction of the House. The seeds of discord had for some time been sown amongst the Puritans, and the example which their leaders had shown, of setting at defiance all authority and doctrines of obedience, was not lost on their followers.

After the execution of Charles, the most dissimilar, adverse, and extravagant religious opinions spread over the kingdom. But during this reign of religious anarchy, the principles of the Church of England were not destroyed: she had yet sons firm in faith and illustrious for learning to uphold them; and the attachment of her members increased with the persecution against her ministers. From the time that episcopacy was abolished the power of ordination was exercised by the several presbyters throughout the country. But Cromwell perceiving that they admitted none but such as were of their own persuasion, instituted, by an order in council, a commission consisting of laymen and

ministers of various denominations, who were intrusted with the charge of examining candidates for holy orders, and invested with the power of either admitting or rejecting them. This was the famous commission of Tryers, which, composed as it was of such discordant materials, has been subjected at times to violent censures and extravagant commendations. Another set of commissioners was likewise appointed by Cromwell, in every county, whose ostensible duties were to consist in removing scandalous and insufficient ministers; but the real end of whose appointment was directed against those that continued firm to the Church and crown.

The cruel injury which this measure did to the episcopalian clergy, has been dwelt on by various writers, according to many of whom the number of sequestered clergy did not fall short of eight thousand. But the triumph of the Puritans was of no long continuance; their characters and opinions were so dissimilar, and their imaginations were so disturbed by opposite and distracting fanatical views, that they were incapable of acting in concert, and consequently of maintaining their superiority in religious affairs, after they lost the aid of Cromwell's military government. They became contemptible to the people, and their subversion was hailed by them with the most enthusiastic joy. "It is universally acknowledged," says Mr. Hallam, "that no measure was ever more national, or has ever produced more testimonies of public approbation than the restoration of Charles II."

The re-establishment of the hierarchy and the restitution of ecclesiastical property were effected by the first parliament which Charles assembled; also most of the Presbyterian ministers who had dispossessed the episcopal clergy of their benefices, were now in their turn removed, and the

latter restored to their rights: the bishops likewise about eighteen months after the restoration, took their ancient seats in the House of Lords. The tranquillity amid which these great revolutions were accomplished, becomes very remarkable when we reflect on the length of time—about fifteen years—during which the Church had lain prostrate, and was replaced by another worship and ecclesiastical government.

Shortly after the King's restoration, the leading Presbyterians, in an interview with his Majesty, besought his aid in adjusting, by a comprehensive union, the religious differences in the Protestant church; and, in compliance with his directions, they drew up a set of proposals, based on Archbishop Usher's scheme of episcopal government. The bishops, in reply to these, consented to a revision of the liturgy, but refused to admit of any alteration in the ceremonies of the Church; and the King notified to them that his intentions would be quickly made known by a declaration. To this declaration, when published, several exceptions were made; and in consequence a day was appointed when they were to be argued in the presence of the King at the house of the Lord Chancellor Hyde, by several of the bishops and dignitaries of the Church, and a select number among the most eminent Presbyterian divines, among whom were Reynolds, Calamy, and Baxter. When the conference had terminated, the Lord Chancellor read a clause, which was to be added to the declaration, permitting the Independents and Anabaptists to meet for religious worship, provided they gave no displeasure to the public peace.

The result of the conference was, that a few unimportant amendments were made to the declaration. The King expressed in it high esteem and regard for the Church, and promised that as its administration was confided to men of

great and exemplary piety in their lives, the abuses complained of would be removed. A few ceremonies were dispensed with, and, after bestowing great commendations on the clergy, it promised that as exceptions had been made to it, an equal number of learned divines of both persuasions should be appointed to review it. A bill was brought into Parliament to give this declaration legal force, but it was rejected by a majority of twenty-six out of three hundred and forty, in consequence of the vigorous opposition it met with from the courtiers, who knew that Charles was secretly favourable to the Dissenters. According to the promise made in the declaration, a commission was shortly afterwards issued to twenty-one Anglican and as many Presbyterian divines, to adjust such differences as existed between them relating to the liturgy.

The residence of the Bishop of London at the Savoy was appointed for the conference, which, after an acrimonious discussion of several months, broke up, without coming to any agreement;—an instance, that religious, like political, controversies seldom lead to any other results than increasing the difference of opinion between parties, and diminishing still further their kindly feelings towards each other.

Soon after the Savoy conference, a synod, summoned by the Archbishop of York, was empowered by the King to make such additions or alterations in the Common Prayer Book as they thought proper; and the members were authorised by the two Houses of Convocation to make proxies to transact in their names with the province of Canterbury, the clergy of which were bound to abide by their vote under the forfeiture of their goods and chattels. The alterations and additions made by this convocation were the last which the Book of Common Prayer received. By the influence of the Earl of Clarendon, the Act for Uniformity was soon

afterwards passed, by which it was enacted, that all ecclesiastics, who did not take an oath of canonical obedience in all things honest and lawful—abjure the solemn league and covenant, and conform to the liturgy, were to be deprived of their benefices. According to Burnet about two thousand of the clergy came under the parliamentary deprivation. But the authors of this bill were not satisfied with the effect it produced: various charges of conspiracies and insurrections were brought forward against the Presbyterians, which rendered them more and more obnoxious to the government; it was accordingly further enacted, that all persons in holy orders should swear that it was not lawful to take arms against the King, and that they would not at any time endeavour any alteration of government, either in church or state. On refusing to take this oath, they were prohibited from coming within five miles of any city and town-corporate or borough that send members to parliament: and they were likewise prohibited from preaching in any unlawful assembly, conventicle, or meeting, or from teaching in any school, or frequenting divine service. The impolicy and heedless severity of this measure has been admitted by all parties. Few subscribed the oath, "while the main body of non-conforming ministers," says Carwithen, "chose rather to forsake their habitations, their relatives, and friends, than to submit to it." This persecuting spirit, which did not abate during almost the entire reign of Charles, lessened the popularity of the church, and it was still further lowered by the stand which the clergy made against the exclusion bill, and in favour of the King's prerogative, and the hereditary succession of the crown.

James II. commenced his reign by declaring his attachment to the established religion; but the insincerity of his professions became almost immediately apparent, by his

going publicly to mass the second Sunday after he came to the throne. However, as the government of Charles, during the latter years of that prince's reign, had been much under the influence of James, people were not shocked by any sudden endeavour to subvert the established church. The first parliament which he assembled was most subservient to his wishes: amongst other of their acts, they unanimously passed a vote settling on him, during life, all his brother's revenues; and this was followed by an address praying him to put in force all the penal laws against Presbyterians. This measure, it has been since surmised, James himself instigated, in order to force the dissenters to acquiesce in a toleration which should embrace the Roman Catholics. The suppression of Monmouth's rebellion incited him to a more undisguised prosecution of his designs, whilst the extreme severity with which those concerned in the insurrection were punished, decreased his popularity.

The church and the several public departments were too powerful engines not to be made use of for the advancement of James's purposes. As vacancies occurred, they were filled by men whom he could make pliable to his will. But never was the great body of the clergy more firm in their attachment to the establishment, or more strenuous in their endeavours to avert its overthrow. Stillingfleet, Tillotson, Sherlock, Atterbury, Hooper, and Wake, were amongst the most illustrious of her defenders. "They examined," says Burnet, "all the points of popery, with a solidity of judgment, a clearness of arguing, a depth of learning, and a vivacity of writing far beyond any thing that had, before that time, appeared in our language."

James, exasperated at this conduct, sent circulars to all the bishops, enjoining them to prohibit their clergy from preaching against the doctrines of the Roman Catholic

religion. But this could not prevent the publication of numerous tracts and sermons, in which the writers successfully opposed the endeavours of the Catholic priests, seconded by the influence of the court, to make converts, so that but few were made, and those few rather from motives of interest than conviction.

Unable to obtain the consent of parliament to a repeal of the Test Act, James became regardless of its authority, and issued an order in council, by which all penal laws concerning religion were suspended. After this, he established the celebrated Ecclesiastical Commission, after the model of the High Commission Court of Elizabeth, which had been abolished by an act of the Long Parliament, and which also provided that no court of similar power, jurisdiction, and authority, should be again established. The notorious Jeffries was appointed president of this commission, and the first person summoned to appear before it was Compton, bishop of London. He had refused to obey a royal order to suspend the famous Dr. Sharp for preaching against popery, alleging that he had not the power to proceed so summarily against a clergyman, but that, if an accusation were brought into his court in a regular way, he would pass such censure on him as would be justified by ecclesiastical law. The bishop was suspended *ab officio*, although the Princess of Orange interceded in his favour; and she and the prince likewise wrote to him, expressing the great share they took in his troubles. The court was dissatisfied at its victory; they saw that their treatment of the bishop had created for him great sympathy amongst the people, and that he exercised greater influence, in the government of his clergy, by conveying to them secret intimations of his pleasure, than he possessed previous to his suspension.

The next great step which James took, was in direct

opposition to the declared wishes of his parliament: by an order in council he issued a declaration, by which all penal laws against dissenters were not only suspended, but Roman Catholics were rendered capable of enjoying all civil and ecclesiastical offices. To this followed an attack on the universities. A Benedictine monk, whom the University of Cambridge was commanded to admit to the degree of M. A., without administering to him any of the customary oaths, caused the first noble stand to be made, on the part of the universities, against the King's endeavour to convert them into jesuitical seminaries. And the strong, though partly unsuccessful opposition, made by the fellows of Magdalen College, Oxford, against the appointment of Anthony Farmer as their dean, produced a powerful sensation throughout the country. James published his second declaration for liberty of conscience on the 22d of April, 1688, and ordered it to be read by all the clergy from their pulpits, under penalty of a prosecution. A petition against it was immediately drawn up at Lambeth and signed by Sancroft the primate, and six suffragan bishops, Lloyd of St. Asaph, Turner of Ely, Lake of Chichester, Ken of Bath and Wells, Whyte of Peterborough, and Trelawney of Bristol, and presented to the King. Eighteen other prelates sent in their approval of this petition, and their example animated the greater part of the clergy, who refused to read the declaration. After many fruitless attempts at intimidation, the seven bishops who first signed the petition were committed to the Tower. "Popular feeling," says Southey, "has seldom been more strongly, never more worthily, excited than on this memorable occasion. The news spread immediately through London, and as the bishops proceeded down the river to the place of confinement, the banks were crowded with spectators, who, while they knelt

and asked their blessing, prayed for a blessing upon themselves and their cause. The very soldiers who guarded them, and some even of the officers to whose charge they were committed, knelt, in like manner, before them and besought their benediction."

The 29th of June was the day appointed for the trial, and the Court of King's Bench, where it was to take place, accordingly presented from an early hour a scene of the most intense excitement. Each bishop was accompanied by three of the first nobility who were prepared to answer as his bail, and they were likewise attended by the most considerable of the gentry. The trial lasted till evening, when the jury retired during the night to deliberate on their verdict, and at an early hour in the morning a verdict of "not guilty" was returned. The acclamations with which it was received in the court were re-echoed from street to street throughout the City. Wordsworth, in the following lines, has beautifully pictured this scene:—

"A voice from long expectant thousands sent,
Shatters the air, and troubles towers and spires;
For Justice hath absolved the innocent,
And Tyranny is balk'd of her desire.
Up—down the busy Thames—rapid as fire
Coursing a train of gunpowder—it went;
And transport finds in every street a vent,
Till the whole City rings like one vast choir.
The fathers urge the people to be still,
With outstretched hands and earnest voice—in vain!
Yea, many, haply wont to entertain
Small reverence for the mitre's offices,
And to Religion's self no friendly will,
A prelate's blessing ask on bended knees.

The intelligence sped with the rapidity of lightning to the camp at Hounslow, where James had gone to quell a

mutiny amongst his troops. But this defeat did not deter that ill-fated monarch from persisting in his designs: he required of the Ecclesiastical Commissioners to obtain him the names of all the clergy who had omitted to read his declaration;—and this was the expiring act of that illegal court. The Bishop of Rochester withdrew from it, and the other members with more wisdom than the King, foresaw that they could not continue their jurisdiction, after the highest court of law in the kingdom had declared it to be illegal, without sacrificing themselves to the indignation of the country.

Soon after their acquittal the bishops drew up a document containing directions for the clergy, by which they were enjoined to "teach the people that all usurped and foreign jurisdiction had been for most just causes taken away and abolished in this realm;" and that no subjection was due to it, or to any who pretended to act by virtue of it. They were likewise cautioned against popish emissaries, and were directed to take all opportunities of assuring and convincing the Protestant Dissenters, that they were really and sincerely irreconcileable enemies to the errors, superstitions, and idolatries of the Church of Rome; and that the very unkind jealousies which subsisted between them to the contrary were altogether groundless. The majority of Dissenters now came round and joined the Church of England, perceiving that otherwise it would be impossible to avert the dangers which threatened the country from the supremacy of Romanism. Many of the bishops were already in communication with the Prince of Orange, and James was made aware, when it was too late, of the fatal errors into which he had fallen. He tried in vain to retrace his steps; a proclamation was published by him, in which he stated his determination to preserve inviolable the Church

of England; and that for its better security he was content his Roman Catholic subjects should remain excluded from Parliament. The Ecclesiastical Court was abolished, the Bishop of London was restored, and the fellows of Magdalen College were re-established. But these retractions availed him not; his reign was drawing rapidly to a close. When the news arrived that the Prince of Orange had landed, the bishops were sent for by the King, and required to draw up a paper expressing their abhorrence of the intended invasion. This demand they firmly resisted, and told his Majesty that as bishops they did assist him with their prayers, and as peers that they might serve him, if he would speedily call a parliament; or if that were thought too remote, by having assembled with them as many of the temporal lords as were then in London or its vicinity. But a recital of the transactions which took place from this period to the establishment of William and Mary, belongs rather to the civil than to the ecclesiastical historian; and from the passing of the acts of comprehension and toleration, we may consider the Church of England as so incorporated with the state that a separate history of it cannot be written.

CHAPTER II.

THE PUBLIC SCHOOLS OF ENGLAND.

WINCHESTER SCHOOL AND WILLIAM OF WYKEHAM.—ETON COLLEGE.—THE CHARTER HOUSE SCHOOL AND THOMAS SUTTON.—SAINT PAUL'S SCHOOL.—MERCHANT TAYLORS' SCHOOL.—HARROW SCHOOL.—RUGBY SCHOOL.—SHREWSBURY SCHOOL.—CHRIST'S HOSPITAL.—MANCHESTER SCHOOL.

WINCHESTER COLLEGE.

THE public schools of England have been the great nurseries of men of genius. For the youth of the middle and lower ranks of the nation, they possess advantages which place them nearly on a level with the sons of the wealthier orders of the community; and for these latter, since their birth and riches are sunk in the standard of personal merit, they create a generous spirit of emulation that develops the faculties of the mind for noble intellectual exertions. Winchester College, the most ancient of these schools, which our limits will enable us to notice, was founded by William of Wykeham, a man of exemplary piety and extensive beneficence, who was born in 1324, in Hampshire, at the place whose name he bears. The narrow circumstances of his parents did not permit them to bestow on their son a liberal education; but he was fortunate in finding a generous patron, supposed to be Nicholas Uvedale, lord of the manor of Wykeham, who maintained him at school in Winchester, where he gave early proofs of his diligence and

piety. After he had completed his school education, Uvedale employed him as his secretary, and subsequently introduced him to the notice of Edward III., who appointed him, in the twenty-second year of his age, surveyor of the King's works in the castle and park of Windsor.

A rapid tide of good fortune now flowed in upon him: in 1356 he was presented to the rectory of Pulham in Norfolk; in 1359 he became Chief Warden and Surveyor of the Castles of Windsor, Lides, Dover, and Hadham; and in May, 1364, he was made Keeper of the Privy Seal, and within two years after, Secretary to the King. He had not long enjoyed this splendid fortune when the see of Winchester became vacant by the death of Edyngdon in 1366; and, at the King's recommendation, William of Wykeham was immediately elected to fill it. In the next year the Great Seal was delivered into his hands, and he became Chancellor of England, which situation he filled till 1371. It was now that he formed an extensive plan for the advancement of learning, corresponding to his ample means and the greatness of his mind. On the 1st of September, 1373, he engaged a schoolmaster, named Richard de Herton, for ten years from the Michaelmas following, to instruct diligently in grammatical learning as many poor scholars as he should send him, and none others without his leave. We know not precisely the time when his bounty was first extended to Oxford; but we know that a society, established by him, existed there in 1376, consisting of a warden and seventy scholars. The latter were lodged in houses appointed for the reception of students, called Halls, which were then numerous in Oxford. The number of his scholars at Winchester was also seventy; so that it appears the two colleges were conceived in one comprehensive design, "which was," says Bishop Lowth, "to lead the objects

of his bounty, by a perfect course of education, from the first elements of letters through the whole circle of the sciences, from the lowest class of grammatical learning to the highest degrees in the several faculties." In 1379, having completed the several purchases of land necessary for the site of his college in Oxford, he obtained the King's patent to found; and likewise the Pope's bull to the same effect.

On the 26th of November, in the same year, he published his charter of foundation of New College, but which he named "*Sainte Marie College of Wynchester, in Oxenford.*" The buildings were completed in six years; Nicholas Wykeham, a kinsman of the founder, was appointed warden, and to the seventy scholars a very numerous choir was added, viz., ten chaplains, three clerks, a sacristan, and sixteen boys, to minister in the service of the chapel. This great work being successfully finished, the bishop established his second society in the next year, by a charter which bears date October 20, 1382. By this charter he gave to his college the name of "*Sainte Marie College of Wynchester,*" admitted the scholars, seventy in number, and appointed a warden, Thomas de Cranle, a man who afterwards rose to great eminence. These buildings were likewise completed in six years, with great magnificence, and were opened on the 28th of March, 1393, when the warden and society entered in solemn procession. In 1395, after the consecration of the edifice, the fellows, and the other members of the choir, were appointed; when the society consisted, as at present, of a warden, seventy scholars, ten secular priests (fellows), three priests (chaplains), three clerks, and sixteen choristers, and for the instruction of the scholars a schoolmaster, and an under master or usher. The fellows have residences provided for them; but are unconnected with the business of the school. They are not, as in the case of the fellows

of the colleges in the universities, compelled to remain in a state of celibacy—a freedom enjoyed also by the fellows at Eton.

Wykeham died at South Waltham on the 27th of September, 1404, at the advanced age of eighty years, leaving in his will a continuation of those acts of munificence with which he had begun his life. He was buried, according to his directions, in his own oratory in Winchester Cathedral.

The usual number of boys attending this school is about two hundred, of whom seventy are on the foundation. Vacancies are filled up at the election in July both for Winchester and New College, Oxford. The scholars are eligible from eight to seventeen years of age. Those examined are usually the twenty-four seniors of the school divided into three classes. When these examinations are ended, the boys, who are candidates for admission to Winchester, present themselves, and undergo a slight inquiry; two of the founder's kin are first elected by a majority of votes: for the rest, it is rather a nomination than an election. The six electors, according to the following order, name each a boy till all are put on the rolls:—1. The warden of New College; 2. The warden of Winchester; 3. The senior Poser; 4. The junior Poser; 5. The sub-warden of Winchester; 6. The head master. The scholars are provided with board and lodging within the walls of the college; and the collegers are subject to the following annual payments:—Tutors 2*l.* 2*s.*; quarterly dues 17*s.* 6*d.*; bed-makers 1*l.* 4*s.*; gratuities if added 10*l.* 10*s.*; writing master 5*l.*: total, 19*l.* 13*s.* 6*d.*

It may be useful to parents to know that the average expense of a boy's education at Winchester College is 80*l.* a year; many bills are above this average; but those of prudent boys are usually below it.

Each scholar at Winchester College is annually furnished with a gown of black cloth, reaching to the feet, denominated a "toga talaris;" and this is the principal article of dress by which a boy upon the foundation is distinguished. The present head master is G. Moberley, D.C.L.; and the visitor is the Bishop of Winchester for the time being.

Among the very eminent prelates and divines who have been educated at this college may be enumerated,—

Archbishops of Canterbury,—Henry Chicheley, founder of All-Souls College, Oxford, William Wareham and Henry Dean.

Bishops of Winchester,—William Waynflete, John Whyte, Thomas Bilson, and Charles Trimmel.

Bishops of Bath and Wells,—Thomas de Beckington, William Knight, Arthur Lake, and Thomas Ken.

Bishops of Salisbury,—Thomas Chaundler, author of a life of Wykeham, Alexander Hyde, and Thomas Burgess, D.D.

Archbishops of Dublin,—Thomas Cranley, and Hugh Inge.

Prelates of other Sees,—Robert Sherburn and Thomas Manningham, bishops of Chichester; Thomas Jane of Norwich; Richard Mayhew of Hereford; John Holyman and William Bradshaw of Bristol; James Tuberville and George Lavington of Exeter; Lewis Owen of Cassino, author of "The Running Register;" Robert Lowth of London, and Henry Bathurst of Norwich.

Divines,—Henry Cole, D.D., commended by Ascham "for his learning and humanity;" Gloucester Ridley, D.D.; John Sturgess, LL.D., chancellor of the diocese of Winchester, chaplain in ordinary to George III.,

and well known as a theological writer; Robert Holmes, D. D., editor of the "Septuagint;" Hugh Robinson, D. D., formerly head master, and author of a "Precis" for the use of the college; Robert Talbot, D. D., the antiquary; Joseph Warton, D.D.; Joseph Trapp, D.D., author of the "Prælectiones Poeticæ;" Philip Barton, D.D., editor of "Plutarch's Lives of Demosthenes and Cicero," and Edward Young, LL.D.

ETON COLLEGE.

Eton College was founded by Henry VI. in the year 1440, by the name of the "*Blessed Marie College of Etone beside Wyndesore.*" The founder having issued his orders for erecting the college, the first stone was laid in the foundation of the chapel on the 3d of July, 1441. The statutes relating to the government of the society are stated by bishop Lowth to have been originally transcribed from those of Winchester without any material alteration. The establishment consists of a provost, seven fellows, two priests or chaplains, eight clerks, ten choristers, two masters, and seventy scholars, with inferior officers and servants. The assistants are merely attached to the school discipline and instruction, and are selected from the fellows of King's College, Cambridge, at the discretion of the two masters. This royal foundation in its early progress met with much opposition, and suffered some spoliation from succeeding kings, especially Edward IV., who represented to Pope Pius II. that Eton College was in an unfinished state, so that it could be of little or no use for the purposes originally intended by its founder; and the King, therefore, urged it as a suitable act to unite it to the college of Windsor, which he favoured with a most partial and protecting regard. In consequence of this representation a bull was obtained in November,

1463, for dissolving Eton College, and uniting it, according to the royal request, to that of Windsor. The injured foundation, however, found an able and an effectual friend in Westbury, who had succeeded Waynflete as provost in the year 1447. The opposition made by Westbury was by a public instrument in which he protested against the union and incorporation with such intrepidity and spirit, that the King applied to Pope Paul II., the successor of Pius II., acknowledging he had been misinformed in the premises, and praying for a dissolution of the union. The dissolution of the *Bulla Unionis* was accordingly sent from Rome; and the King, by letters patent dated 17th July, in the seventh year of his reign, in a spirit of candour, which is highly to be commended, made recompense for the injury he had done to Eton College.

This college is the most frequented and celebrated of all our public schools. The mode of instruction there pursued, the grammars and other books there used, and the internal regulations there enforced, have been followed and borrowed by a large proportion both of the public and private classical schools of the country. The provost of Eton is appointed by the crown. The fellows fill up any vacancy among themselves by election. They may marry; and their residences, together with a considerable income, are furnished by the college: they are, however, entirely unconnected with its duties as a place of education. The seventy scholars, or, as they are styled, in consequence of the wish of George III., king's scholars, are eligible from eight to fifteen years of age, and the statutable qualification is, that they be "poor and indigent:" words which receive, however, a very liberal interpretation. The annual election of scholars to King's College, Cambridge, takes place on the last Monday in July, when twelve of the head boys are put on the rolls to succeed at

King's, as vacancies occur there, which arise from the ecclesiastical preferment, marriage, resignation or death of its fellows. These, on the average calculation, from the foundation to the present day, have been about nine in two years. At nineteen years of age, the Eton scholar is superannuated, and leaves the college. The electors are the provosts of Eton and King's College, the vice provost of Eton, the master of Eton, and the two posers or examiners. These functionaries divide the appointments among themselves. The independent scholars, or *oppidans,* as they are universally denominated, are very numerous. They are boarded in private houses in the immediate vicinity of the college, and the total expenses of their education averages from 150*l.* to 200*l.* per annum for each boy. The classification of boys, according to proficiency, comprehends both oppidans and collegers without distinction. All the boys in the lower school are, by the constitution of Eton, fags, who are assigned to the boys of the upper school as *quasi* servants.

The King's scholars are subjected, with regard to their discipline and management, to the peculiar and strict regulations of the foundation; but in respect of the education they obtain, they are in all respects exactly upon the same footing with the oppidans or independent scholars, who are not upon the foundation. There has, however, always been, as may be supposed, a certain feeling of pride, on the part of the wealthier classes, which co-operates with the exclusive discipline of the college, to prevent them from associating much out of school.

The present provost of Eton College is the Rev. Francis Hodgson, B.D., and the upper master, the Rev. Edward C. Hawtrey, D.D. It would be impossible for us to give any thing like a list of the distinguished divines educated at this college: it will be sufficient to enumerate the names of

Bishops Fleetwood, Pearson, Hare and Montague, the ever-memorable John Hales, Doctors Robert Sumner, Edward Barnard, William Cote, Edward Reynolds, and John Foster.

WESTMINSTER SCHOOL.

Westminster School, which ranks among the first establishments in the British empire for the instruction of youth, was founded by Queen Elizabeth in the year 1560; but it only replaced a college of great antiquity and celebrity, which had been attached to the ancient abbey. This establishment is not, like the other great schools, endowed with lands and possessions specifically appropriated to its own maintenance, but is attached to the general foundation of the collegiate church of Westminster, as far as relates to the support of two masters and forty scholars. It is under the care of the Dean and Chapter of Westminster, and conjointly with the Dean of Christ Church, Oxford, and the master of Trinity, Cambridge, as far as respects the election of scholars to their several colleges. The boys on the foundation are denominated King's scholars, from the royalty of their founder, and are in a state of collegiate association. They are lodged and boarded, with the exception of breakfast, in the dormitory and hall of the school. With respect to the expenses of education, the boys on the foundation and the "town" boys are on the same footing; and instead of the distinction between them which is observable at Eton, the scholars, being elected from the school at large, for merit, form a superior class within it.

The following is the manner in which the scholars are elected upon the foundation:—

The candidates vary in number from twenty to forty, and are of the lower forms of the schools, boys not being

admitted into college after the age of fourteen. They propose themselves as candidates of the fourth and fifth and shell forms, and are left to contend with each other in Latin and Greek, and particularly in grammatical questions and speaking Latin. Two boys will challenge for five hours together in grammar questions; and at the end of eight weeks of constant challenge, the head boys are chosen according to vacancies. This contest makes the situation of the king's scholars to be eagerly sought after by boys of all ranks and distinction; it becomes a groundwork for reputation, and incites a laudable desire of honourable distinction: eight of them are generally elected at the end of every four years to Christ Church, Oxford, and Trinity College, Cambridge, according to an arrangement made by the dean of the former and master of the latter. They have studentships at Oxford which are worth from 40*l.* to 60*l.* per annum. There are four boys, also, who are called bishop's boys, so denominated from their being established by Williams, bishop of Lincoln. These are allowed a gratuitous education, and are distinguished by wearing a purple gown; they do not, however, live in the college, and are allowed no particular advantages, except an annual pension, which is so small that it is not paid them while they are at school, but is suffered to accumulate till the period of their admission to St. John's College, Cambridge, when, with some additions, it amounts to about 20*l.* a year for four years. These boys are nominated by the dean and head master. The number of scholars in the school varies according to circumstances; of late years it has been comparatively very small, scarcely exceeding one hundred.

The present Dean of Westminster College is the Rev. John Ireland, D.D., and the head master is the Rev. Richard Williamson, D.D. It must be gratifying to the

pride of a Westminster scholar to perceive amongst the names of those who have received their education there, the most celebrated characters in every department of literature, science, and the public service. For the divines we may enumerate Dr. John King, bishop of London, whom James I., by what may be fairly termed a royal pun, used to style "the king of preachers;" Doctor Robert South; Bishop Hooper; Kennet, bishop of Peterborough; King, archbishop of Dublin; Atterbury, bishop of Rochester; Markham, archbishop of York; Horsley, bishop of St. Asaph, and Newton, bishop of Bristol.

THE CHARTER HOUSE SCHOOL.

The Charter House derives its name from a monastic establishment of Carthusian monks, called the Chartreuse, founded by Michael de Northburgh, bishop of London, in 1361, on the site of which this celebrated foundation was erected. On the general dissolution of monasteries, which distinguished the reign of Henry VIII., this establishment with its revenues, which amounted to 642*l.* 0*s.* 4½*d.*, was granted to John Brydges and Thomas Hayles for their joint lives; and in 1545 to Sir Edward, afterwards, Lord North, in whose possession it remained during part of the reigns of Mary and Elizabeth. The executors of this nobleman sold it to the Duke of Norfolk, who made it his usual place of residence, and greatly improved it at a large expense. It became at last his prison, for, having been committed to the Tower in 1569, on suspicion of entertaining a disloyal attachment to Mary, Queen of Scots, he was allowed to return to his own house under the custody of Sir Henry Nevil, the plague at that time raging in London. But relapsing into his romantic design of marrying that beautiful, accomplished, and unfortunate princess, he was again conveyed to his

former place of confinement, where he soon after lost his head upon a scaffold. On the 9th of May, 1611, the Earl of Suffolk sold this estate for 13,000*l.* to Thomas Sutton, Esq., the munificent and benevolent founder of Charter House School. The endowments of this noble foundation produce a rental of more than 22,000*l.*; and it is considered, that there is not a better managed estate in England, whether regarding the condition of the premises, the responsibility of the tenants, or the mode of cultivation. The governors are seventeen in number, of whom the Queen is one, and the remainder consists of persons of the highest rank in church and state; and to their power the direction of the establishment and its affairs are uncontrollably committed. Those on the foundation are of two classes: pensioners * and scholars,—both nominated in rotation by the governors, upon producing certificates of residence and good behaviour to the master of the hospital.

A brief biographical account of the celebrated founder of this school must form an interesting feature in the history of the school itself. Mr. Sutton was descended from an ancient family in Lincolnshire, in which county he was born in the year 1532. He received the first part of his education at Eton, whence he was probably sent to St. John's College, Cambridge. In the year 1553 he quitted the university, and removed to Lincoln's Inn with a view of studying for the bar; but finding a sedentary life not agreeable to his active genius, or alarmed, perhaps, at the persecuting spirit of the reign, he went abroad, where he remained till the accession of Edward VI., visiting Holland, France, Spain, and Italy, in which countries he availed himself of every opportunity of cultivating his mind and

* In Sutton's will styled decayed gentlemen; their number is eighty.

acquiring that experimental knowledge which so well qualified him to engage in his subsequent commercial pursuits. Returning home in 1562, he entered into possession of a considerable fortune which had been bequeathed to him by his father. He was now received into the service of the Duke of Norfolk, and afterwards into that of the Earl of Warwick, by whose interest, on the breaking out of the rebellion in the north, by the Earls of Northumberland and Westmoreland, he obtained a patent for the office of "Master-General of the Ordnance in the North" for life; soon after which he purchased of the Bishop of Durham the manors of Gateshead and Wickham, famous for their coal mines; and so great was the success with which he worked them, that in 1590, when he came up to London, he brought with him 50,000*l.* In 1582 he married a Miss Gardiner, with whom he obtained a large estate, a part of which was the moiety of the manor of Stoke-Newington. He now applied his attention to commerce, and speedily becoming one of the most eminent merchants of his time, rendered services of the greatest importance to his country by certain commercial manœuvres which he suggested and conducted.

On the death of his wife in 1602, he retired from the world, and resolved to dispose of his great estate in some important charity. In 1609 he petitioned the king in parliament for an act to empower him to erect an hospital at Hallingbury Bouchers, in Essex. The petition was accordingly granted, but changing his mind as to the situation, he purchased of the Earl of Suffolk, Howard House, where he founded the present Hospital of Charter House. It was his pious intention to have himself filled the office of master of the hospital, in order to superintend the first years of its foundation; but his growing infirmities ren-

dering him incapable of such a design, he nominated, on the 30th of October, 1611, the Rev. John Hutton to that important charge; on the 12th of December following, this incomparable man closed his long and useful life at Hackney, near London, aged seventy-nine years.

The number of scholars is limited to forty-four, who are fed and clothed at the expense of the schools, and have a pension besides of 20*l.* per annum allowed them, and are likewise educated almost wholly at the expense of the establishment. By its statutes, no boy can be admitted under the age of ten, nor above fourteen. The exhibitions to the universities do not appear to be specifically limited in point of number. Boys are elected to them by the board of governors, on examination; and they are allowed the option both as to college and university. The exhibitions are 80*l.* per annum for the first four years; and after the exhibitioners have taken their first degree, they are increased to 100*l.* per annum for the succeeding four years. The school also extends its advantages in learned instruction beyond the foundation, and receives numerous scholars who board with the head master and under masters, or at private houses, in the same manner as at Winchester, Eton, and Westminster.

There are about twelve valuable livings attached to the Charter House, which are in the gift of the governors; they are, however, bound by the charter to bestow them on boys educated at the school.

The master of the Charter House is the Rev. Philip Fisher, D.D., the preacher the Venerable Archdeacon Hale, M.A., and the head schoolmaster, the Rev. Augustus P. Saunders, M.A.

To enumerate a few of the distinguished divines who have been educated at this school,—high in rank amongst

the foundations that are the pride of a nation, which they at once improve and adorn—we may mention the names of Dr. Mark Hildersley, bishop of Sodor and Man, who completed the translation of the Bible into the Manx language, a work which had been begun, and was far advanced, by his predecessor, the pious and venerable Bishop Wilson; Dr. Martin Benson, bishop of Gloucester; The Most Rev. Charles Manners Sutton, archbishop of Canterbury; Doctor Henry William Magendie, bishop of Bangor; Dr. J. Buckner, bishop of Chichester; Drs. Isaac Barrow, John Davies, S. Berdmore, J. Jortin and Matthew Raine.

ST. PAUL'S SCHOOL.

St. Paul's School was founded in 1512, by Dr. John Colet, dean of St. Paul's. This enlightened and munificent encourager of learning, the son of Sir Henry Colet, knight, mercer and citizen of London, was born in 1466. He, the only surviving child of eleven sons and an equal number of daughters, received his education at St. Anthony's school, in Threadneedle Street, the most eminent seminary at that period in London. He removed to Oxford in 1483, where he continued, during seven years, in the ardent pursuit of knowledge, but more particularly attaching himself to the study of logic and philosophy. In mathematics also he had made a very great proficiency; and having obtained, in the language of Anthony à Wood, "a most admirable competency in learning at home, he determined to enlarge it by travel through foreign countries." After he left Oxford he spent four years travelling on the Continent. At Paris he met with Gaguines, the French historian, who first excited in him the desire to become acquainted with Erasmus. From France he went into Italy, where he contracted an intimacy with several of his distinguished countrymen, who

were residing there to learn the Greek tongue, then but little known in England. On his return to England, he proceeded to Oxford, where he became acquainted with Erasmus, that great restorer of letters to Europe; and from this period the closest intimacy subsisted between these illustrious men, till death terminated it. In 1505 Colet was advanced to the dignity of dean in St. Paul's Cathedral, and set about correcting the many abuses which existed in the discipline of that church. He succeeded, likewise, in introducing divinity lectures, to be given three days in every week, which, by raising in the nation a spirit of inquiry into the Holy Scriptures, were greatly instrumental in promoting the Reformation. He expressed his contempt of monastic establishments and exposed the abuses which existed in them; nor did he refrain, even in the presence of the King, from preaching with boldness against the vulgar superstitions and prevailing corruptions in the Church. This subjected him to persecution from Fitz James, the bishop of London. But Archbishop Warham, who entertained a high respect for Colet, dismissed the charges which the bishop had brought against him. These troubles turned the dean from the concerns of the world and rendered him more devout and charitable, and having a large estate without any near relations, he resolved to consecrate the whole of it to the restoration and improvement of learning. In 1509 he began seriously to carry his design into effect; and conveyed all his property in London to the Mercers' Company, in trust for the endowment of a school; and soon after he had fully completed his great work he died at his house near Richmond, on the 16th of September, 1519, in the fifty-third year of his age. He was buried in the choir of his cathedral; and an humble monument which had been prepared for him many years before his death, having no other

inscription than his name, was placed over him. His learning, piety, and public spirit were far above the times in which he lived.

Colet was a great despiser of the schoolmen, who were then in high repute amongst the vulgar; he justly conceived that their pretensions to be divines were not based on a knowledge of the Scriptures. This opinion was as warmly entertained by Erasmus, and expressed by him with some indignation, in a letter which he wrote to one of his pupils, Mr. Grey:—

"The mysteries of their profound science, they affirm, cannot be attained by any one who holds a correspondence with the Muses or Graces. Their followers must unlearn all good letters, and cast up whatever they have drunk upon the banks of Helicon. I will endeavour to talk no pure Latin, to say nothing pure or smart, and, by degrees, I may be fit to be owned by them. Yet I would not have you think that I say any thing against the profession of divinity (which I entirely love and honour), but only against the mongrel divines of the present generation; a sort of wretched creatures, whose brains are rotten, their language barbarous, their apprehension dull and stupid, their knowledge abstruse and knotty, their manners very rough, their lives a mere scene of hypocrisy, their speech virulous, and their hearts as black as hell."

Colet and Erasmus, in thus attacking these school divines, the chief supporters of the Church of Rome, facilitated, in a great degree, the success of the Reformation. But Colet assisted as much the introduction of the reformed faith by detecting the shameful abuses of the monastic establishments which formed the strongest barriers to its propagation as by exposing the fallacy of the scholastic divinity.

St. Paul's is not shackled or obstructed by any statute,

which might hinder it from being generally useful *to the world.* Not only natives of the city, but those who are born in any other part of the kingdom, and even those who are foreigners "*of all nations and countries,*" are capable of being partakers of its privileges. And the good founder's wisdom is also very apparent, in giving liberty to the trustees to declare the sense of his statutes in general, and from time to time, to alter and correct, add and diminish, as should, in after times, be thought proper, or should in any way tend to the better government of the school.

Scholars are admitted up to the age of fifteen; and their appointment rests with the Mercers' Company. The school possesses, from a benefaction of the first Lord Camden, who was educated in it, eight exhibitions to Trinity College, Cambridge, of 100*l.* per annum each, and the time is usually for seven years. There are likewise an indefinite number of exhibitions of 50*l.* a year each, to any college of either university; and the exhibitioners are chosen by the court of wardens of the Mercers' Company, and the trustees of the schools. The gross average income of the school from land, was stated, some years ago, at 5300*l.*, with the interest of 2600*l.* stock in the Funds. Colet limited the number of boys to one hundred and fifty-three, in allusion to that of the fishes caught by St. Peter. It deserves to be mentioned, that Erasmus wrote one of his works, at the founder's desire, for the use of this school. The present High Master is the Rev. H. Kynaston, M.A.; and the Sur-Master, the Rev. J. P. Bean, M.A.

The following distinguished divines received their education at St. Paul's School:—Dr. John Leland; Dr. William Whittaker, professor of divinity and Master of Trinity College, Cambridge; Dr. John Howson, bishop of Durham; Edward Lane, M.A., of Cambridge; Samuel

Johnson, chaplain to Lord Russel; Dr. Benjamin Calamy; Dr. Richard Meggot; Dr. Edward Reynolds, son of the bishop of Norwich; William Corker, M.A., distinguished on account of his intimacy with Dr. Isaac Barrow; Dr. William Nicholls; Dr. Richard Cumberland, bishop of Peterborough; Roger Cotes, professor of astronomy in the University of Cambridge, and the associate of Sir Isaac Newton; Hooper, bishop of Bath and Wells; Bradford, bishop of Rochester; Long, bishop of Norwich; Mawson, bishop of Ely; and Dr. Garnet, dean of Exeter.

MERCHANT TAYLORS' SCHOOL.

The Worshipful Company of Merchant Taylors have, in the language of Stow, been a guild or fraternity time out of mind, by the name of Taylors and Linen-Armourers; and it appears that Edward I., in the twenty-eighth year of his reign, confirmed this guild under the above name, and gave to the brethren thereof leave and licence every midsummer to hold a feast, and then choose them a governor or master, with wardens. This society was afterwards incorporated by letters patent of the fifth of Edward IV., in the year 1466, and soon afterwards received a grant of arms, nearly the same as those borne by the present company. But many of the members being great and opulent merchants, and Henry VII., enrolled among them, as several of his royal progenitors had been, that monarch, by his letters patent under the great seal, in the year 1503, was pleased to re-incorporate the society by the name of "Masters and Wardens of the Merchant Taylors of the Fraternity of St. John the Baptist in the City of London;" and, as appears by the oath prescribed to be taken by every person admitted on the livery, provision was made that the company should in all times to come consist of men fearing

God, honouring the king, and loving the brotherhood. The names of the English kings, foreign potentates, princes, dukes, earls, prelates, barons, naval and military heroes, and chief magistrates of London, who have been free of the Society of Merchant Taylors, form a list not to be rivalled by the proudest roll any other company can exhibit. "But," says Mr. Wilson, in his 'History of Merchant Taylors' School,' "it is not on these adventitious honours that the glory of the company of Merchant Taylors is founded. It originates in the good use which they have always made of the great estates belonging to them. They have been from age to age the almoners of the benevolent, and have discharged their trust with integrity and honour." In 1561 the Merchant Taylors' Company commenced their design of founding a grammar school. When the statutes were established, the master, wardens, and court of assistants of the company proceeded to the choice of a chief schoolmaster, and elected Richard Mulcaster, M.A., of Christ Church, Oxford. This eminent man was educated on the foundation of Eton; and, during his stay at the university was distinguished for his critical knowledge in Latin and Greek, but more especially for his attainments in Oriental literature.

This establishment is unendowed, and is entirely supported, as it was first founded, by the Merchant Taylors' Company. The number of boys who are educated at it is limited to two hundred and fifty, who are presented in rotation by members of the company's court. They are admitted at any age, and placed according to their qualifications—except that no boy can be placed above the fourth form who is a candidate for the election to St. John's College, Cambridge. Each boy is subject to the payment of 5*l.* a year, besides a quarterage of ten shillings, and twelve

shillings for breaking-up money each quarter, which is paid to the head master. Each boy likewise pays one shilling in the winter for candles, and five shillings on being removed from one form to another; and these are all the expenses at present attending an education at Merchant Taylors' School.

The company have thirty-seven fellowships at Oxford, besides seven exhibitions to Cambridge of 40*l.* a year each, for seven years, which are in the gift of the head master of the school; they have likewise six civil law fellowships to St. John's College, Oxford, of 50*l.* each for superannuated boys, at nineteen years old.

The present head master is the Rev. James W. Bellamy, B.D., and the second master is the Rev. J. B. Deane, M.A. Many celebrated divines have had their education imparted to them within the walls of this school. To enumerate them all would demand a space which the confined scope of this work has no pretensions to offer. Among a few of them may be mentioned, Lancelot Andrews, bishop of Winchester; Thomas Dove, bishop of Peterborough; Richard Latewar, the celebrated preacher; Dr. John Perrin; Dr. John Buckeridge, bishop of Ely; John Sansbury, the Latin dramatic poet; William Juxon, archbishop of Canterbury; Giles Thomson, bishop of Gloucester; Michael Boyle, bishop of Waterford; Sir William Dawes, Bart., archbishop of York; Hugh Boulter, D. D., archbishop of Armagh; Joseph Hall, bishop of Bristol; Mathew Wren, the learned bishop of Ely; John Gilbert, archbishop of York; and Dr. Hutton, prebendary of Exeter.

HARROW SCHOOL.

The village of Harrow-on-the-Hill, which derives its chief claim to public notice from its celebrated free school, is also

from the singularity of its situation, and the rich and varied prospects which it commands, an object of curiosity to strangers and all admirers of picturesque scenery. The hill on which this village is built, rises singly out of an extensive and fertile plain, and is in some degree of a remarkable form, as the brow of it is considerably depressed in the centre, and rises into two very conspicuous eminences at the extremes. The approach from London, from which Harrow is ten miles distant, ascends the more southerly of these eminences; that towards the north is crowned by the church, at the west end of which, on a tower of no inconsiderable elevation, is erected a lofy spire, a very prominent feature throughout the whole of Middlesex and many of the adjoining counties. The remark made on this building by the witty Charles II. is probably familiar to most readers, who, when some theologians were disputing in his presence concerning the visible church of God, referred them to the church of Harrow-on-the-Hill, as conveying to him the clearest idea of the subject of their discussion.

On the same eminence with the church, and a little below it to the south, stands the *Free School of Harrow*, a building little calculated to call forth the admiration of the casual spectator by any architectural embellishment, but surveyed with filial veneration by a very considerable portion of the higher orders of society of the present day; and an object of curiosity to every stranger who contemplates in this unambitious structure one of the most celebrated and frequented public seminaries of classical learning now flourishing in this kingdom. The free-school of Harrow was founded in 1571, by John Lyon, a yeoman of the parish, who conveyed property to six trustees (styled governors) for the endowment of a schoolmaster and an usher, the gratuitous instruction of the children of the parish,

and for the endowment of four poor exhibitioners for the two universities. He gave, however, permission for the schoolmaster to receive *foreigners* in addition to the youth of the parish, and take such stipends of them as he could get, except that they be of the kindred of John Lyon the founder. By degrees, which it would be now impossible trace, the little parish school rose into a fashionable place of education; and the only parishioners who took advantage of it were such as, from their station in society, could place their children on a footing with the *foreigners*. The inhabitants of the parish endeavoured in 1809 to reform the constitution of the school for their own benefit, by an appeal to the Court of Chancery; but judgment was pronounced in favour of the present system. The revenues of Lyon's estates are now considerable; but it has happened, unfortunately for the interests of the foundation, that those portions of his property which, from their situation, have received the greatest increase of value, were appropriated by him to other charitable purposes. The present amount of the funds with which the school is endowed amounts to about 700*l.* or 800*l.* *per annum*. The governors are, according to the statutes, to be six noblemen or gentlemen who reside in the parish; but a liberal interpretation has been put on the condition of residence. They appoint the head master and under master; but the number of assistants is limited by the head master himself. The number of scholars averages about two hundred, though during the mastership of the late Dr. Drury it sometimes exceeded three hundred and fifty; of these, however, there are not perhaps more than fifteen to eighteen on the foundation, who are exempt from a charge of ten guineas a year, which all the rest of the boys pay to the head and under master, under the name of schooling; and likewise from the payment of

one guinea per annum for school charges. In all other respects the boys on the foundation are on the same footing with the others; and the invidious distinction which exists at Eton, is said not to exist here between them. This, however, is to be attributed to the very different nature of the foundations of Eton and Harrow. It would appear that Harrow School has lost altogether its character as a free school for the parish. The necessity which is imposed on each boy of having a private tutor, would of itself be a formidable objection to the poor, if each boy, as has been stated, including those not on the foundation, is compelled to have a private tutor to whom he pays twenty pounds.

The Eton system of education originally formed the basis of that of Harrow; but the resemblance between them is now chiefly confined to the times of vacation, the distribution of the school hours, the grammar of the lower forms, and the frequency of verse composition.

Four scholarships of fifty guineas a year each, to be held for four years, have been recently founded by the governors of the school. The boy who gains one of them must go either to Oxford or Cambridge; but he may enter at any college of either university. There are two other scholarships of equal value, founded by the late John Sayer, Esq.; but the successful candidates of these must enter at Caius College, Cambridge. All the boys in school, indiscriminately, whether foundation boys or *foreigners*, are equally eligible to these scholarships. The examination for them takes place in the month of March, every year; two examiners, one from Oxford and one from Cambridge, being appointed by the head master for the purpose of holding it.

The expenses of this school vary according to the house in which the boy is placed.

Tutor's House.	Guineas per an.	Head Master's House.	Guineas per an.
The terms in an assistant's house, for board, washing, and tuition are.....	120	The terms in the head master's house, for board and washing are.....	70
Schooling, a payment to the head and under master ..	10	Private tutor	20
School charges	1	Schooling.....	10
	131	School charges	1
			101
Single study (if required) ..	4	Single study (if required) ..	4

The bills are sent in at the summer and Christmas holidays. Besides these regular charges there are of course, bills for books, clothes, and shoes, account of money for going home, weekly allowance, &c.; all which vary according to the habits of the boys, and the permission which parents give them to have more or less of the necessary article of dress, &c., provided at Harrow.*

The abolition of the practice of archery, which was coeval with the foundation of the school, has been a subject of regret to all who are attached to old institutions. The reasons which induced Dr. Heath to abandon this ancient custom, are stated to have been the frequent exemptions from the regular business of the school, which those who practised as future competitors for the prize, claimed as a privilege not to be infringed upon: these encroachments had at length become so injurious to discipline, as, after many vain attempts to correct the evil, to cause the total abolition of the usage.

The public exhibitions of archery at Harrow were annual, and can be traced back for more than a century.

* Masters in French, Italian, mathematics, drawing, dancing, and music, attend the school regularly.

The 4th of August was the anniversary, on which originally six, and, in later times twelve boys contended for a silver arrow. The twelve competitors were attired in fancy dresses of spangled satin; the usual colours were white and green, and rarely red; green silk sashes and silken caps completed the whimsical figures of the archers. The shooter who first shot twelve times nearest to the central mark was proclaimed the victor, and carried home the silver arrow; whoever shot within the three circles which surrounded the central spot was saluted with a concert of French horns; and the entertainments of the day were concluded with a ball in the schoolroom, to which all the neighbouring families were invited.

The present head master is the Rev. Christopher Wordsworth, D.D., and the under master the Rev. H. Drury, M. A. In detailing a few of the names of those who, having received their education at Harrow School, have afterwards been conspicuous for their abilities in the church, it is necessary to observe, that the greater part of them must be sought in times not long anterior to our own, or absolutely coeval with them; for although the institution has existed now more than two centuries, the benefits of it were for a considerable portion of this time limited to those who were gratuitously educated, and the number of such scholars must always have been very confined. We can only enumerate the names of William Bennet, D. D., bishop of Cloyne; Samuel Parr, LL. D.; T. Gisborne, author of many moral and religious works, and also of two volumes of poems; Robert Bland, author of translations from the Greek Anthologies, Poems, &c.; Henry Ryder, D. D., bishop of Gloucester; and the Archdeacons Eyre and Law.

RUGBY SCHOOL.

Rugby School was founded by Lawrence Sheriffe, a grocer in London, in the year 1567. By a deed dated 29th July, in the ninth year of Queen Elizabeth, (enrolled in Chancery), he gave the parsonage of Brownsover, and a freehold house in Rugby, to certain trustees, to build out of the profits of these premises "a fair and convenient school-house;" and directed that for ever there should be a free grammar school kept within the said school-house. By a codicil to his will, Mr. Sheriffe, bequeathed for the purposes of the school one third part of his freehold estate in Middlesex, which at the time consisted of a close of pasture, lying near half a mile from any of the houses of the city then in being. It has now, however, upon it, and has had for many years, one hundred and thirty houses, &c., and the rents of the whole, according to the schedule annexed to the act of parliament, passed in the year 1814, were then 2378*l.* 1*s.*

In 1809, the trustees of the charity were empowered to sell 40,000*l.* three per cent. consols, the accumulation of surplus rents, and to apply it in rebuilding the school, erecting a dining-hall, dormitories and studies; and in about six years, the present noble and extensive edifice was finished, and appropriated to its intended purposes.

Rugby School was originally designed only for the benefit of the town of Rugby and its neighbourhood. Parents who have resided in Rugby for two years, or at any place in the county of Warwick within ten miles of it, or even in the adjacent counties of Leicester and Northampton, to the distance of five miles from it, are privileged to send their sons to be educated at the school without paying any thing whatever for their instruction. But if a parent lives out of

the town of Rugby, his son must then lodge at one of the regular boarding-houses of the school; in which case the expenses of his board are the same as those incurred by a boy not on the foundation.

Boys placed at the school in this manner are called foundationers, and their number is not limited. In addition to these, there are two hundred and sixty boys, not on the foundation, which number is not allowed to be exceeded.

The discipline of Rugby School, in its original state, was in general the same as in other grammar schools of the same rank: its peculiar excellence was the great attention paid to instil a most intimate acquaintance with grammar. Parts of the different grammars, Greek and Latin, not only formed the lessons of the lower classes, but, once in every week, long lessons from them employed the mornings of the two highest forms. When any boys removed to the larger schools, the utility of this preparation was always acknowledged.

The system of education at present established, is nearly that which has been so long approved of at Eton; the acquisition of modern languages, and the study of modern history have been rendered essential parts in the instruction of the school. The modern language-master ranks in all points with the classical assistant masters, there being no distinction between them except that of standing in the school;—the master who has been there the longest ranking before the others, but with no difference of authority or consequence. This master is paid two guineas per annum by every boy in the school, of which twelve shillings goes to his assistant master. In the lower forms, as much as three hours a week are allowed; in the other forms only two hours a week for French or any other modern language.

The annual examination before the trustees takes place,

as at Eton and Winchester, on the close of an active and long term of business. On this occasion, some person of eminence for learning is invited from each of the universities, and nominated by each of the vice-chancellors, to examine the sixth form, previous to the disposition of the exhibitions; and to encourage application and emulation in the highest form, the head master, in the year 1807, applied to the trustees for a sum of money to be distributed in books as prizes for composition, when they were pleased to appoint ten guineas to be given annually for the best Latin and six guineas for the best English poem. The successful compositions are recited by the candidates, and they have the books presented to them at the time of the speeches, which is appointed to be on the Wednesday in every Easter week. As a still further encouragement to application the names of those boys who have distinguished themselves at the examination are printed in a class paper. In order to gain a high place on this paper, it is usual for the boys to read some book in one or more of their several branches of study, in addition to what they have read with the masters in the school.

Another improvement which they have adopted in the educational system of Rugby School consists in the exercises in composition, in Greek and Latin prose, Greek and Latin verse and English prose, as in other large classical schools. In the subjects given for original composition in the higher forms, there is a considerable variety. Historical descriptions of any remarkable events; geographical descriptions of countries; imaginary speeches and letters, supposed to be spoken or written on some great question, or under some memorable circumstances; etymological accounts of words in different languages, and criticisms on different books, are found to present advantages superior

to the essays on moral subjects to which boys' prose compositions have sometimes been confined.

Three exhibitioners are elected every year by the trustees of the school, on the report of two examiners appointed respectively by the vice-chancellors of Oxford and Cambridge. The exhibitions are of the value of 60*l.* a year, and may be held for seven years, at any college at either university, provided the exhibitioner continues to reside at the college so long; for they are vacated immediately by non-residence. One scholar is also elected every year by the masters, after an examination held by themselves. The scholarship is of the value of 20*l.* a year, and is confined to boys under fourteen and a half years of age, at the time of their election. It is tenable for six years, if the boy who holds it remains so long at Rugby. But as the funds for these scholarships arise only from the subscriptions of individuals, they are not to be considered as forming necessarily a permanent part of the school foundation.

The number of masters at this school is ten, consisting of a head master, Dr. Arnold, and nine assistants. The boys are divided into nine, or practically into ten classes, succeeding each other in the following order, beginning from the lowest: first form, second form, third form, lower remove, fourth form, upper remove, lower fifth, fifth, and sixth. "It should be observed," says the writer of the article on Rugby School, in the Quarterly Journal of Education, "to account for the anomalies of this nomenclature, that the name of sixth form has been long associated with the idea of the highest class in all the great public schools of England; and, therefore, when more than six forms are wanted, they are designated by other names, in order to secure the magic name of sixth to the highest form in the school. In this the practice of our schools is not without a very famous precedent; for the

Roman augurs, we are told, would not allow Tarquinius Priscus to exceed the ancient and sacred number of three, in the Centuries of Equites; but there was no objection made to his doubling the number of them in each century, and making in each an upper and a lower division, which were practically as distinct as two centuries. There is no more wisdom in disturbing an old association for no real benefit, than in sparing it when it stands in the way of any substantial advantage."

Though of two hundred and fifty years standing, Rugby School has attained its present elevation and eminence but a very few years. Among its scholars distinguished as divines may be enumerated,—John Parkhurst, M. A.; Hon. Edward Legge, bishop of Oxford; George Gordon, D.D., dean of Lincoln; John Bartlam, D.D., Peter Vaughan, D. D.; Thomas Reynolds, M.A., author of "Iter Britanniarium;" Thomas Short, M. A.; Walter Birch, M. A.; James H. C. Moore, B. D.; Henry Horner, M. A., editor of the beautiful edition of the Classics; Philip Horner, B. D., author of the "Anthologia," and a Tour in Holland; and Samuel Butler, D. D., late bishop of Lichfield.

SHREWSBURY SCHOOL.

This school was founded in 1551, by Edward VI., on the petition of the inhabitants of Shrewsbury, which represented the total want of some public institution for the education of youth in that town; and a considerable portion of the dissolved collegiate churches of St. Mary and St. Chad were solicited for the maintenance of a free grammar school. The King readily acceded to their suit and granted the tithes of Astley, Sansaw, Clive, Seaton, and Almond Park, the property of St. Mary's, together with those of Frankwell, Betton, Woodcut, Horton, Bicton, Calcot,

Shelton, Whitley, and Welback, prebends once belonging to St. Chad's Church, the whole then valued at 20*l.* per annum, for the endowment of a school, with the title of "the Royal Free Grammar School of King Edward VI." Two schoolmasters were appointed, and the Bishop of Lichfield, with the bailiffs and burgesses of the town, were nominated governors.

In 1571 Queen Elizabeth, at the instance of "the excellent" Thomas Ashton, greatly augmented her brother's donation, and the present rental of the estates given to the school by those two sovereigns is nearly 3000*l.* per annum. Mr. Ashton, who had been a fellow of St. John's College, Cambridge, was the first head schoolmaster; and the establishment under his great care and able tuition flourished very eminently.

The statutes and ordinances made by Mr. Ashton for the government of this school, though well adapted to the modes of life and to the course of education which then prevailed, were found afterwards to be in several respects inconvenient and deficient and in others impracticable. They were therefore repealed, except so far as relates to the qualifications for exhibitioners, by act of parliament, in the thirty-eighth year of the reign of George III., 1798, intituled, "An act for the better government and regulation of the Free Grammar School of King Edward the Sixth, at Shrewsbury, in the county of Salop." By this act, the master and fellows of St. John's College, Cambridge, were empowered to elect to the office of first or second master any person being a graduate of the degree of bachelor of arts at least in either of the universities of Cambridge or Oxford: it was likewise enacted that the head or second master should not enter upon the duties of such office until he was approved of by the Bishop of Lichfield and Coventry.

The school is open without limitation to the sons of burgesses of the town of Shrewsbury, free of expense. The present number of scholars including those not on the foundation is nearly three hundred. Children are admitted at six years old if qualified to begin the Latin accidence, and until the age of sixteen. There is no precise time of superannuation, and the head master admits without a nomination. The Eton grammars are used in this school, and the usual system of classical education pursued, to qualify boys for the university.

This school is very rich in scholarships and exhibitions. There are eight exhibitions to St. John's College, Cambridge, each of the value of 70*l.* per annum; and another exhibition of equal value is open to either university. To these nine exhibitions the trustees of the school elect. There are likewise four scholarships founded by the Rev. J. Millington, D. D., at Magdalen College, Cambridge, each of the value of sixty guineas per annum, besides a number of other exhibitions.

Of late years this school has been celebrated for the proficiency in classical scholarship, particularly in Greek and Latin composition, and in grammatical learning, which has been attained hy its students, who have carried away a very unusual proportion of the prizes and other classical honours awarded at the two universities. The present head master is Benj. H. Kennedy, D.D.; the second master J. A. Welldon, M. A. There are four assistant-masters and an accidence master. The following are the names of a few divines who have received their education in this excellent school:—Dr. Bowers, bishop of Chichester; Dr. John Thomas, bishop of Salisbury; John Taylor, LL. D., the learned critic and philologist; Thomas Jones, M. A.; and William Clarke the antiquary.

CHRIST'S HOSPITAL.

This noble establishment has no rival, even in a country abounding, above all others, in charitable establishments. The children are taught, lodged and clothed, without a shilling's expense to the parents—are provided with all the books for which they have occasion,—and with such as are bound out to trade an apprentice fee is paid. The establishment of this school was one of the beneficial results of the dissolution of religious houses by Henry VIII. From the ruins of the monastery of the Grey Friars, a religious order founded by St. Francis of Assisi, arose the present building of Christ's Hospital. In 1552, Ridley, having preached before Edward VI., on the subject of Mercy and Charity, was sent for at the conclusion of his sermon by the young king, who, after he had given him hearty thanks for his earnest exhortation for the relief of the poor, earnestly solicited his advice in alleviating their condition. The result was the foundation of the three royal hospitals; and the house of the Grey Friars was fitted up for the reception of the children, when it was denominated *Christ's Hospital.* About four hundred orphans were then admitted, and clothed in russet; which, however, was soon afterwards changed for the dress which they still wear. In 1672, King Charles II., at the suggestion of the Lord Treasurer Clifford, by a royal charter, founded a mathematical school for the instruction of forty boys in navigation. This school was endowed with 1000*l.* for seven years, and an annuity of 370*l.* 10*s.*, for the express purpose of educating and placing out yearly ten boys in the sea service. These boys were annually presented by the President, who is always an alderman of London, on new-year's day; but the practice was discontinued at the commencement of George III.'s last

illness. In 1683 the revenues of the hospital enabled the governors to erect a handsome building in the town of Hertford, which establishment is confined to the younger children. Eighty girls likewise are kept there, and taught, (besides reading, writing and arithmetic,) all kinds of plain needle-work, and to knit the boys' stockings. This establishment usually maintains four hundred, which, added to those in London, makes a total of eleven hundred and fifty. All the boys proceed as far in classical knowledge as their talent or allotted age will allow them. Those who are prepared for the university and proceed through the whole extent of classical education, do not exceed ten or twelve. For these there are seven exhibitions to Cambridge and one to Oxford. Those at Cambridge are 60*l.* per annum for four years, except at Pembroke College, where, having an additional exhibition, they receive less from the hospital; and during the last three years there has been a decrease in them of 10*l.* per annum. The Oxford exhibition is 10*l.* more. To assist the removal of scholars to the university, all fees of entrance are paid, with 20*l.* towards furnishing the rooms, 10*l.* for books, and the same sum for clothes, forming altogether an outfit of about 50*l.* To these assistances may be added the expense of taking Bachelors' and Masters' degrees. One scholar goes annually to Cambridge, and only one in seven years to Oxford. These exhibitioners are selected by the head master, without any interference whatever, according to their acquirements and behaviour, of which he is the exclusive judge. There are also some ecclesiastical preferments in the gift of the governors, which are presented to such clergymen as have received their education within the walls of this hospital.

There are generally from a thousand to fourteen hundred boys on this foundation; about one hundred and fifty of

whom are admitted annually, exclusive of those admitted on gifts. The hospital is obliged, pursuant to the wills of benefactors, to receive ninety children of this description; of whom four are from Guy's Hospital, and the rest are from public companies and parishes, entitled to present upon the above authorities. The lord mayor and corporation of London, are *ex-officio* governors, and there are, in all, more than three hundred and fifty others. The income of this foundation is said to amount to about 45,000*l.* per annum. The circumstance of the well-known school garb and other particulars of the discipline, render it little frequented, except by those to whom the advantages of a gratuitous education supersede other considerations. The present head master is the Rev. Edward Price, D. D., who has numerous assistants. Those eminent divines who have received their education at this school, have not sufficiently made known their acknowledgments to it, or doubtless we would have been enabled to give more names than are here subjoined:—Joshua Barnes, B.D., Professor of Greek in the University of Cambridge, author of the "Poetical Paraphrase on the History of Esther," editor of "Anacreon," "Euripides," "Homer," and other classics; James Browne, D.D., one of Gray's executors; Paul Wright, D.D., who published Sir Henry Chancey's "History of St. Alban's, and its Archdeaconry," continued to the present time; Charles Edward de Coctlogon, author of several esteemed works; Thomas Fanshaw Middleton, D.D., the predecessor of Heber in the bishopric of Calcutta; Thomas Mitchell, M. A., the translator of the Comedies of Aristophanes; Arthur William Trollope, D.D. Our research has not enabled us to obtain the names of any more distinguished divines, than those above given, who have received their education in this school.

MANCHESTER SCHOOL.

Manchester Free Grammar School was founded some time prior to the 16th of Henry VIII., by Hugh Oldham, bishop of Exeter. This eminent prelate is said to have been as great an enemy to monkish superstition as he was friendly to learning. Brasen-nose and Corpus Christi Colleges, in Oxford, shared in his bounty as well as Manchester, when he founded this celebrated school. The old school-house, built by the Bishop of Exeter during his lifetime, was taken down in 1766, and the present one erected upon the same foundation; it is situated near the college gates, in Long Mill-gate. The property with which the school is endowed produces an income of 4408*l.* 17*s.* 11½*d.* per annum which is vested in, and is under the management of twelve trustees —gentlemen of the highest respectability. This establishment is rich in exhibitions and scholarships to both universities. There are twelve exhibitions of 40*l.* each for scholars, to any college or hall in the Universities of Oxford or Cambridge. There are also fifteen other exhibitions for under-graduates of Brasen-nose College, Oxford, to be continued during four years, from the period of the thirteenth term of their matriculation; the value of these vary from 60*l.* to a 110*l.* a year. Sixteen scholarships to Brasen-nose College, and sixteen to St. John's College, Cambridge, of different values, from 18*l.* to 26*l.* per annum, are enjoyed by the boys educated at Manchester School in turn with those of Hereford and Marlborough schools. There are six scholarships to Magdalen College, Cambridge, amounting to 24*l.* each to which the scholars of this school have, *cæteris paribus*, a prior claim. The Eton Latin and Greek grammars are used; but the system of education in this establishment is not in all respects similar to that of Eton. The present

high master is the Rev. J. W. Richards, M. A., and the second master, the Rev. N. Germon, M. A. Among the distinguished divines educated at Manchester School, may be enumerated;—John Bradford, who suffered martyrdom for his religious opinions in the reign of Queen Mary; Reginald Heber, M. A., father of the late Bishop of Calcutta; Cyril Jackson, D. D., dean of Christ Church, Oxford, and late preceptor to the Prince of Wales (George IV.); William Jackson, D. D., regius professor of Greek, and afterwards bishop of Oxford; John Whittaker, B. D., author of many historical and theological works; John Radcliffe, D. D.; Thomas Braithwaite, D. D.; Samuel Ogden, D. D., Woodwardian professor of geology in the University of Cambridge; John Porter, D. D., bishop of Clogher; Thomas Winstanley, D. D., principal of St. Alban Hall and Camden professor of ancient history and afterwards Laudean professor of Arabic in the University of Oxford, and prebendary of St. Paul's, London; and Frodsham Hodson, D. D., author of "The Eternal Filiation of the Son of God, asserted on the Evidence of the Scriptures."

In addition to those seminaries of learning which are noticed in this work, there are other considerable establishments in England, justly celebrated for the education of youth. It would be presumptuous to expatiate on the merits of our public schools. The advantages which they possess over the private system of education have been dwelt on by many eminent writers. One of the greatest of these advantages is emulation; no where can the sparks of this powerful and noble incentive be so effectually kindled as in a public school. The privacy of domestic education is but little calculated for the display of this principle; and without it, how can a boy form a just notion of his own abilities, or how can his mind be urged to the utmost exertion of all its

faculties? A public school affords likewise the best preparation for business; in managing their little plots, intrigues, and contrivances, boys learn that wariness and secrecy which serves them for the employments of after-life. They are made acquainted likewise with various characters; they learn, by early experience, whom to confide in; and from the various successes and disappointments which they meet with at public schools, they become qualified to encounter properly those of the world.

CHAPTER II.

THE UNIVERSITIES OF ENGLAND.

THE UNIVERSITY OF OXFORD—ITS HISTORY—EDUCATIONAL SYSTEM—GOVERNMENT—PUBLIC OFFICERS—COLLEGES AND LIBRARIES.—THE UNIVERSITY OF CAMBRIDGE—ITS HISTORY—LITERATURE—EDUCATIONAL SYSTEM—GOVERNMENT—PUBLIC OFFICERS—COLLEGES AND LIBRARIES.

THE UNIVERSITY OF OXFORD.

THE universities of Oxford and Cambridge are the only universities of England with which we have any concern. The new University of London, which was incorporated by royal charter in 1835, having no power of conferring degrees in theology, and therefore taking no part in clerical education, does not, of course, fall within our plan.

The University of Oxford is said to have been founded by the munificence of King Alfred in the year 890 or 895, and is supposed to have commenced with the institution, now known to us as University College, confessedly the most ancient establishment in the university. This statement rests upon no better foundation than a passage in one manuscript copy of Asser's life of Alfred, and is undoubtedly an interpolation of some pious Oxonian zealous for the reputation of his Alma Mater. The university is, however, obviously of ancient origin. Oxford was the seat of a school of learning as early as the reign of Edward the Confessor, and there did Ingulphus, the chronicler, as he himself tells us, finish his education which he had commenced at Westminster. In his time, Aristotle and the two first books of

Cicero's Rhetoric were expounded by the teachers at Oxford. There, in the reign of Henry I., Robert Pulein, a Parisian theologian, lectured on the Scriptures under the patronage of the King and his successor, until he was summoned to Rome to discharge the important functions of the papal chancery. Vacarius, in the reign of Stephen, taught Roman law at Oxford, protected by the authority of Theobald, archbishop of Canterbury. The King, however, inhibited these lectures,—whether from his hostility to the archbishop or from a belief that under colour of teaching the imperial laws, Vacarius was inculcating the doctrines of the canonical code, is uncertain. Vacarius, we learn from an ancient Norman chronicle published by Duchesne, at the suggestion of the poor scholars who flocked to him, compiled for their use a compendious treatise in nine books extracted from the code and pandects. For an account of this curious treatise reference should be had to an able work by a learned civilian of Leipsic, Dr. Wenck.

The jealousy of the students of the two faculties of arts and theology seem to have had something to do with the royal prohibition, which, however, was not effectual; as we find from Giraldus Cambrensis that in his day the *artists* complained that, through the exertions of the *legists*, the study of philosophy had become greatly neglected. The canon law, a few years after Gratian compiled his famous "Decretorum Collectanea," was publicly taught at Oxford, where there was a famous school devoted to its exposition, about the end of the twelfth century, to which students resorted from Paris. The introduction of the study of the scholastic theology and of the degree of doctor, is usually assigned to the same date as the introduction of the civil law, —that is about the year 1149.

In the year 1201, (3 John), Oxford is styled a university

which is a far earlier date than any application of the time, to the renowned school of Paris. In that year we are told by Antony à Wood, it possessed no less than three thousand scholars. Its earliest charter was granted by John, and its privileges confirmed and enlarged by Henry III., 1225; by Edward I., 1275; Edward II., 1315; Edward III., 1327; and from every king a similar recognition was obtained, as was the case with the sister university of Cambridge. The statute 3 Elizabeth, passed 1570, is the act of incorporation by which their privileges were ultimately defined and firmly established. The statutes to which, however now they may be practically neglected, all members of the universities are compelled to swear obedience, and which the university still professes to enforce, were drawn up by Archbishop Laud, in 1630, and formally ratified by the king.

It was not, however, simply on royal authority that the university rested its claims as the great national educator. An institution especially concerned with the teaching of theology, naturally looked for the sanction of the then recognised head of the christian church as its support, and thus we find it early taken under the protection of the see of Rome. In the constitutions of Clement V., promulgated after the council of Vienne, in 1311, the University of Oxford is named with those of continental celebrity, the universities of Paris, Bologna, and Salamanca. In these universities it was ordained that schools should be established for teaching Hebrew, Arabic, and Chaldee, and for the support of the professors of these languages at Oxford, the bishops and church corporations throughout England, Wales, Scotland, and Ireland, were compelled to contribute.

The Pope's claim to govern the universities was not, however, altogether recognised, any more than his other

extravagant claims, by the kings of England; and thus in a dispute between the University of Oxford and the mendicant friars, the King acted entirely independent of the Roman see. That the crown was considered as the true head of the university, is evidenced by the fact that Henry III., on going to Gascony, appointed the Archbishop of York, and the two regents guardians of the university during his absence, and their duty was defined to be the hearing of complaints made by or against the body.

Three scholars of the university having, in 1209, been hanged for murder by King John, the students in a body deserted Oxford and settled some at Cambridge, and some at Reading. The secession could not have been of long duration, and the university was in 1230 greatly increased by a number of scholars, who from motives of discontent had left the University of Paris, and by the invitation of King Henry III., fixed themselves at Oxford. From this period the University of Oxford became a flourishing establishment, especially as an ecclesiastical school. In this respect Matthew Paris assigns it the next place to Paris, and even calls it the foundation of the Church. This is the title which, throughout her history, Oxford ever has merited. From her venerable halls have gone forth the doughty champions of the truth, armed with the weighty weapons of her intellectual armouries. Long may she merit this proud designation, long be the corner-stone of our holy and beloved church!

We have hitherto been speaking of the *University* of Oxford: we have now to consider its *collegiate* establishments. University and Merton colleges were founded before the end of the reign of Henry III., Baliol College in the reign of Edward I., and Oriel College in that of Edward II. They were, as were the others, established for the purpose

of assisting poor scholars in obtaining lodgings, in relieving them from a portion, at least, of their expenses, and, says Mr. Malden, "of providing more effectually for discipline, by introducing into the university a species of domestic superintendence." Anciently the number of halls or inns far exceeded those of colleges. The object for which they were established was simply to accommodate the scholars with residences during the period they attended their studies in the university. At the beginning of the reign of Edward II., the halls were about three hundred in number, whilst there were only three colleges. The halls were voluntary associations of scholars under one roof, and their master or principal was a doctor chosen by themselves, the visitor being the university. As the number of students diminished, the decrease in the number of halls commenced. At the opening of the fifteenth century the colleges increased to seven, and in the early part of the next there were but fifty-three halls, but the colleges had increased to twelve. The superior advantages which the colleges from their endowments could offer to the student, was the reason of this change. It was not until the commencement of the fifteenth century that it became necessary for every scholar to become a member of a hall or college. Still this did not imply a necessity of his availing himself of the services of any particular tutor. Tutors, then, were mere private instructors, in no way subject to the discipline of the particular establishment to which their pupils belonged, nor to the university where they studied; and this state of things continued until Laud became chancellor, when it was ordained that every student should be entered under a tutor belonging to the body of which he was a member. Hereafter we shall see how the system of university education has fallen into desuetude, and that of college tuition

has entirely, and as we believe, beneficially supplied its place.

The Reformation, like all other great revolutions, shook to its very foundations the University of Oxford. The confiscations of monastic property taught the colleges to apprehend that even their possessions would not be safe from the hands of the spoiler. The rapacity of the king and of his courtiers, veiled by the specious pretence of a regard for the purity of the church, threatened all corporations of an ecclesiastical character with annihilation, and the decrease in the number of those who had flocked to the University of Oxford was immediate.

In 1539 the House of Convocation lamented, in a letter to Secretary Cromwell, that "the university within the last five years was greatly impaired, and the number of students diminished by one half." In 1546, no larger a number than thirteen graduated, and the inhabited halls amounted only to eight, and several of these were nearly empty.

"In 1551," says Anthony à Wood, "the colleges, and especially the ancient halls, lay either waste or were become the receptacles of poor religious people turned out of their cloisters. The present halls, especially St. Edmund's and New Inn, were void of students." Of the next year, he says, "The truth is, though the whole number of students were a thousand and fifteen that had names on the books of each university, yet the greater part were absent and had taken their last farewell."

Previous to the establishment of schools, and before the invention of printing had made the acquisition of books an easy matter, it was from public lectures alone that the learning and wisdom of ages could be gathered. But the revolution which these changes produced, not only tended to decrease the number of those who resorted to the uni-

versities for the acquisition of knowledge, but to affect very materially the system of education pursued in the universities themselves. The policy of modern times has been to vest in the colleges the functions formerly belonging to the university, and even the government of the university itself. The Earl of Leicester, (about 1570), then in the plenitude of his power, succeeded in extorting from the university the right of nominating the principals of all halls except that of St. Edmund's, which had always been attached to Queen's College; and this right subsequently vested by statute in his successors, has prevented the establishment of any new voluntary associations of the kind, and has, in effect, endowed the colleges with the monopoly of education; so that to become a member of the universities—for these remarks apply generally to Cambridge as well as to Oxford—it is absolutely necessary to enter at some college, where certain tutors are appointed, under whose direction the student is placed.

This change has been highly useful. The university cannot enforce discipline so completely as can a college; its machinery is necessarily more cumbrous—its attention more distracted—its superintendence less efficient—its instruction less personal and particular. Public lectures, which have now, for the most part, become mere formalities, are very inadequate instruments for conveying knowledge in an accurate or connected manner. They cannot enforce the attention or insure the comprehension of the auditor. The lectures of the college tutor are more easily adapted to the requisitions of the particular pupils to which they are addressed—more conversational in their tone, less formal in their manner, they unite the advantages of private tuition with the benefits which result from the spirit of competition, which the presence of numbers naturally produces. The chancellorship of the Earl of Leicester was also distinguished

by another alteration which has most effectually identified the University of Oxford with the Church of England;—it was at that time when the subscription to the Thirty-nine Articles was rendered necessary to matriculation.

Those whose religious opinions are not ours have lamented this change; but it was plainly called for by the necessities of the time. The Church of England had been settled on a firm basis—her doctrines had been defined—her ritual had been established;—she had become, in truth, the national church, and being so, it was natural that a union should have been constituted between her and a national university. It *may* have been a silly thing to have had an established church at all: it might have been wiser to have left men to seek for their creeds in the *hortus siccus* of dissent;—but our forefathers, taught by experience, and by history, which is the record of experience, came to another conclusion. They believed that the duty of a state was to provide for something besides the mere temporal welfare of its subjects —that its obligations to those for whose benefit it existed were not discharged, or nearly discharged, when it had given to industry protection, and to the fruits of industry security—when it had raised defences against a foreign enemy, and given to every man that he should sit unharmed and fearless under his own vine and his own fig-tree. Believing, then, that higher duties belonged to a state, they established a national church, and what is more natural than to sanctify that education which has to give tone and character to future ages, to mould national character, and, through national character, to determine the form and spirit of political and civil institutions, by connecting and binding it up indissolubly with that church? If religion is to form a part of education—if religion cannot be taught except through the medium of authorised expounders of the Scrip-

turcs—we do not see how the universities can be otherwise than related to the church, as they are; and it is in virtue of these principles that we think the outcry against the ecclesiastical character of our universities to be senseless and unworthy of regard.

In 1638, under the chancellorship of Archbishop Laud, the statutes of the University of Oxford were reduced into a body, which still forms the recognised academical code. But subsequently to that period the greater part of them has become virtually obsolete, and since 1750 scarcely a year has elapsed without some plan, or proposal of a plan having been brought forward for amending, enlarging, consolidating, or correcting them. Amongst the most important changes that have taken place during that time, is the discontinuance of all real examination, for every degree, except that of Bachelor of Arts; the others are claimed by those who have attained a particular standing, without reference to proficiency, or (with some slight exception) to the necessity of residence. In consequence, the attendance on the lectures of the public professors in the various faculties have been dispensed with (with the exception of attendance on lectures in divinity, which is required for a purpose unconnected with university education, namely that of taking orders); and these lectures are now given only to such as voluntarily attend them. The university seeks to employ these professorships as well as the public honours and rewards which she provides for particular branches of knowledge, rather as stimulants to a greater assiduity and a larger development of talent, than as a necessary part of the system of its education. Those who profit by attendance on the chemistry or medical lectures, are honoured by the university; but neither the acquirement or the mark of distinction reckon towards their degrees. The amount of

proficiency necessary for the attainment of a degree is fixed, and is conferred only on such as have satisfied examiners, appointed by the university, of their competency.

There are some annual prizes given for the encouragement of composition, in prose and in verse, in Latin and in English, which, unlike most of the others, do enter into the qualification for degree, and so far harmonize with the *system* of education. The Vinerian, or law scholarships, are conferred by the board of convocation in reference to general merit; whilst the Ireland are adjudged to the best candidate in Greek and Latin scholarship. The Craven scholarships, again, are, with some restrictions, in favour of founders' kin, bestowed on classical merit. But neither these, nor the Hebrew, mathematical, and other scholarships, enter into the qualifications for a degree, but are to be considered in the light of facilities and encouragements which the university affords for the acquirement of various branches of knowledge. This system of honours—that is, the distinction between the various classes of proficiency which have been introduced into the certificate for the degree of bachelor of arts,—is one of entirely modern institution; and is necessary to be explained in order to understand the system of education pursued at Oxford.

The present examination statute requires, 1st, that the candidate for the degree of bachelor of arts should possess a competent knowledge of the Gospels in the original Greek, of the history of the Old and New Testament, of the Thirty-nine Articles of the Church of England, and of the evidences of religion, natural and revealed. 2d. A sufficient acquaintance with the Greek and Latin languages, and ancient history, with rhetoric and poetry, as well as moral and political science, as derived from the ancient Greek and Roman writers, and illustrated, if need be, from

modern authors, with logic, (which is indispensably required from all candidates for the first, second, or third classes), and with composition. 3d. A knowledge of the mathematical sciences and of physics.

With regard to the examination in some parts of the *Literæ Humaniores*, and in the elements of the mathematical sciences, and of physics, the examiners have a discretionary power. They are, however, bound to examine all candidates in, at least, three Greek and Latin classical writers, in logic, or in the first four books of Euclid, and to ascertain their proficiency in translating from the English into the Latin language. With respect to the rudiments of religion they possess no discretionary power; and any failure in this part of the examination must preclude the candidate from his degree without regard to any other attainments. After the candidates have been examined, the names of those who have honourably distinguished themselves, are distributed in alphabetical order into four classes, under the two great divisions of *Literæ Humaniores* and *Disciplinæ Mathematicæ et Physicæ.*

The degrees in the higher faculties,—that is, the degree of bachelor and doctor in divinity, law, and medicine,—marked in former times the progressive steps which the individual made in the several kinds of learning; but now they are no further connected with education, than as they may be considered in the light of encouragements and inducements which the university holds out for the attainment of a certain proficiency in the several studies to which they refer.

The change which Oxford has undergone from the ancient university system to the modern confederacy of colleges is a matter of considerable perplexity to the foreigner. The several colleges have separate jurisdictions and separate duties, but all combine to contribute to that which is the

university education, which is conducted by the tutors in the several colleges. As no one can now belong to either university, unless he have been entered at, and have resided within the jurisdiction of one of the colleges or licensed halls, so none can attain the university degree of bachelor of arts, unless he have been subject to the collegiate instruction of the house to which he belongs. Each college is an independent corporation, wholly unconnected with the university at large, except as its members, individually, are subject to its statutes; governed by laws of its own, being, for the most part, such as were imposed by the original founder, and subject to the inspection of its own visitor, appointed in its charter of foundation.

At the head of each college is a principal, an officer designated by various titles in different colleges, who is appointed by election of the fellows from among their own number. This office is for life, and its possessor exercises superior authority in the discipline of the college considered as a place of education, and possesses a considerable share in the government of the university. In most colleges the principal is necessarily in orders, and he generally derives his income from the produce of a double fellowship, or from livings attached to the office. The number of fellows is every where different; they must in most instances be graduated; but this rule is subject to many exceptions. At New College, an establishment connected with the college of Winchester, persons of the founders' kin are fellows as soon as admitted, and the rest after two or three years' probation. The fellowships of several colleges at Oxford are open to all graduates of the university; but whilst in these the election is on the principle of free competition, it is, in others, matter of private interest and favour. The incomes attached to them are extremely various; the best are supposed

to be worth from 600*l.* to 700*l.* a year, while many do not exceed 100*l.* The college tutors who take charge both of the students on the foundation, and those who are independent of it, as well as the other chief officers of the college, are selected from among the fellows, who, with the exception of these officers, are not in general required to be in residence. There are, however, usually a certain number of resident fellows, who either take pupils as private tutors, or prefer the retirement of a college life to a dwelling elsewhere; and, in many colleges, it is customary for those elected to fellowships, to pass a year as probationers, during which time they receive no income, and are considered as holding their appointment at will.

The scholars, who are always under-graduates, although upon the foundation, are not so strictly connected with it as the fellows, which they become in some colleges by rotation. In respect of discipline and education they are precisely upon the same footing with the independent students.

Besides these two classes of fellows and scholars, there are several of inferior rank who are provided for wholly or in part by the foundations. These students bear various names—exhibitioners, servitors, bible clerks, (at Christ Church, scholars): the former are in some instances provided for by the colleges; in others, by free and endowed schools; the latter class of students were formerly required to perform some menial offices in the college,—a custom, disgraceful in itself, but of which we see that some relics still subsist.

With regard to the expense attendant on an Oxford education, much misapprehension exists. It is often asserted that it amounts to from 200*l.* to 300*l.* a year. Students, it is true, often spend such incomes, or even larger ones but they are spent in indulging such habits for which parents

are content that their sons shall pay, whether at Oxford or elsewhere; it is not, however, the education, the board and lodging, or the privilege of keeping terms which costs this—but horses, entertainments, clothes, and the like. It has been observed that extravagance is not peculiar to the habits of the student at Oxford, *as such*, that is as long as he is resident,—for he is subject to restraints on his expenditure, both from the university statutes and the surveillance of his particular hall or college, from which he is, of course, free elsewhere. It is further stated by the same well-informed authority, that the ordinary *college account* for the year, including university and college fees of all kinds, boarding, lodging, washing, coals and servants, oftener falls short of eighty or ninety pounds than it exceeds a hundred. The habits of the students are certainly more expensive than is convenient for all who might come, and all who might afford to pay the necessary demands; but these habits do not arise out of the demands of the university or of the several colleges and halls. The expense of a private tutor—50*l.* a year—is seldom incurred except by those who are preparing for honours, and not always even by them.

In the reign of Henry III. the number of students in the university varied from three thousand to thirty thousand; but many of them migrated hither for a time from Paris and other foreign universities; and though from two hundred to three hundred halls may have been occupied at one time by scholars, they were subject to great fluctuations. In the reign of James I., the members of the university, are stated to be two thousand two hundred and fifty-four. At present there are scarcely two thousand resident, though there are more than five thousand whose names are on the books.

The University of Oxford is incorporated by the style or

title of the *Chancellor, Masters, and Scholars of the University of Oxford,*—a title confirmed by the legislature itself in the reign of Elizabeth. The whole business of the university, in its corporate capacity, is transacted in two distinct assemblies, technically termed "Houses;" viz. the *House of Congregation* and the *House of Convocation.* The chancellor or vice-chancellor, or, in his absence one of his four deputies, and the two proctors, or, in their absence, their respective deputies, preside in both houses, where on all occasions their presence is indispensably requisite.

The business of Congregation is principally confined to the passing of graces and dispensations, and to the granting of degrees. Upon all questions submitted to the house, the vice-chancellor, and the two proctors jointly, possess the power of an absolute negative. In the sole instance of supplications for *graces,* but in no other, every member of the house is invested with a *suspending negative* upon each grace for three times, as the grace is proposed to three distinct congregations; but previously to the fourth supplication, he is required to state privately to the vice-chancellor and proctors the ground and proof of his objection, which are subsequently submitted to the judgment of the house for approbation or rejection.

The business of Convocation is unlimited, extending to all subjects connected with the credit, interest, and welfare of the university. In the exercise, however, of one particular branch of its privileges, and that certainly a very important one, viz., the enacting of new, or the explaining of old, statutes, some restriction is prescribed. It is ordained that the measure shall be previously referred to the Hebdomadal Meeting of the heads of houses; and this meeting, if on deliberation it approve of the measure, draws up

the terms in which it is to be promulgated in the House of Congregation, and, three days after, proposed in Convocation.

Amongst the chief officers of the university are,—

1st. The chancellor, his grace the Duke of Wellington, D. C. L., who was elected by the members of the convocation in 1833. This office was formerly triennial and sometimes annual; John Russel, bishop of London, in the year 1484, being the first chancellor who was elected for life. It has long been little more than an honorary dignity, conferred on some distinguished lay or spiritual lord. But although the chancellor's ordinary powers are delegated to the vice-chancellor, he is still the first officer of the university.

2d. *The Seneschallus, or high steward,* who is appointed by the chancellor. His principal office is that of holding the university courts leet, and determining causes in which members of the university are concerned by virtue of their privileges. This office, however, is also performed by deputy, and held by some distinguished nobleman; the present high steward is the right honourable the Earl of Devon, D. C. L., who was appointed to the office in 1838.

3d. *The Vice-Chancellor,* who is annually nominated by the chancellor from the heads of colleges. He is, in effect, the supreme executive and judicial authority in the university. The office of late has been generally holden for four years by annual nominations; it is, at present, filled by Philip Wynter, D. D., president of St. John's College.

4th. *The Proctors,* who must be masters of arts, of at least four years' standing, and not more than ten from their regency. They are now chosen out of the several colleges by turns, according to a cycle made out in the statutes given by Charles I. to regulate their election. Their duties are

of a very miscellaneous character, but they are best known as conservators of the peace of the university; in which office they are assisted by the pro-proctors, and have under their command the academical constabulary force. They have power not only to repress disorder among the students, and inflict summary academical punishments, such as imposition of tasks, confinement to college, &c., but also an extensive jurisdiction in the town. Their summary authority extends both over under-graduates and bachelors of arts, who are still considered by the university as in *statu pupillari.* The present proctors are, Ashurst Turner Gilbert, D. D., president of Brasen-nose College, and Thomas Edward Bridges, D.D., president of Corpus Christi College.

The Oxford professorships are of two classes: those established by royal foundation and those of private endowment. Attendance on their lectures is not (except in a few merely formal instances) necessary for the attainment either of university rank, or college emolument; although, for the purpose of being admitted into holy orders, it is necessary for bachelors of arts to attend the lectures of the regius professor of divinity for a short time, unless they have a dispensation. The lectures of the professors are, therefore, merely attended by voluntary students. Most professors give some lectures gratuitously; but there are courses for which fees are received. Popular lecturers on interesting subjects will frequently attract considerable audiences; however, for the most part, the public lectures are ill frequented, and sometimes are dispensed with altogether on the score of non-attendance.

The Regius Professorships of divinity, civil law, medicine, Hebrew and Greek, were founded by Henry VIII. To each of them he assigned a yearly revenue of 40*l.*, to be

paid by the Dean and Chapter of Westminster, then but newly founded. This, however, is not the only endowment belonging to these professorships; for to that of divinity has been annexed a canonry of Christ Church, and the rectory of Ewelme, in Oxfordshire; to that of law, a lay-prebend in the cathedral church of Salisbury; to that of medicine, the masterships of the hospital of Ewelme; and to that of Hebrew, a canonry of Christ Church. These offices are respectively filled by Renn, D., Hampden, D.D.; Joseph Philimore, D.C.L.; John Kidd, M.D., F.R.S.; Hon. Edward Bouverie Pusey, D.D.; and Thomas Gaisford, D.D.

The Margaret Professorships of divinity was founded, in 1407, by Margaret, Countess of Richmond, mother of Henry VII. The stipend was formerly an annual pension of twenty marks; but there has been since annexed to it a prebend in Worcester Cathedral. The appointment is for two years, from the 8th of September succeeding the election, but the professor has usually continued by re-elections for life. The present professor is Godfrey Faussett, D.D. The other private professorships are,—

The Camden Professorship of Ancient History, founded by William Camden, Esq. in 1622, and at present filled by Edward Cardwell, B.D.

The Sedley Professorship of Natural Philosophy, founded in 1618, by Sir William Sedley, of Aylesford in Kent. The professor is George L. Cooke, B.D., and the electors are the vice-chancellor, the president of Magdalen, and the warden of All-Souls.

The Savilian Professorships of Geometry and Astronomy, founded in 1619, by Sir Henry Savile. These professorships are open to persons of every nation, provided they are of good reputation, eminently well-versed in mathematics,

have a tolerable knowledge in Greek, and are twenty-six years of age. The professors are Baden Powell, M. A., and George Henry Sacherverel Johnson, M. A., and the electors are the Archbishop of Canterbury, the Lord Chancellor of Great Britain, the chancellor of the university, the Bishop of London, the principal secretary of state, the chief justices, the chief baron of the Exchequer, and the dean of the Arches.

Dr. White's Professorship of Moral Philosophy, founded in 1621 by Thomas White, D. D., who endowed it with a salary of 100*l.* per annum. The professor, William Sewell, M. A., is elected by the vice-chancellor and proctors for the time being, the dean of Christ Church, and the presidents of Magdalen and St. John's Colleges.

Professorship of Music, founded in 1626, by William Heather, Doctor in Music. The office is annual, and the appointment is vested in the proctors.

Laudian Professorship, founded in 1636, by William Laud, archbishop of Canterbury. The professor, Stephen, Reay, M. A., is elected by the president of St. John's, the president of Magdalen, the warden of New College, the warden of All-Souls, and the warden of Merton.

Professorship of Poetry, founded in 1708, by Henry Birkhead, D. C. L. The professor, John Keble, M. A., is elected by the members of convocation.

Anglo-Saxon Professorship, founded in 1750, by Richard Rawlinson, D. C. L. The present professor is Henry Bristow Wilson, B. D., who, as directed by the founder, was elected by the members of convocation.

Vinerian Professorship of Common Law, founded in 1755, by George Viner, Esq., to which are attached as many common law scholarships as the produce of his legacy—12,000*l.*—is capable of supporting. The election is made

the members of convocation, and the present professor is Philip Williams, D. C. L.

The *Clinical Professorship*, founded by the Earl of Lichfield, chancellor of the university, who died in 1772. The election to this professorship is likewise made by the members of convocation, and the present professor is James Adey Ogle, M. D.

The *Aldrichian Professorships of Anatomy*, for the practice of medicine and chemistry, respectively filled by J. A. Ogle, M.D., J. Kidd, M.D., and C. G. B. Daubeny, M.D., were founded in 1803, by Dr. George Aldrich, a physician of the county of Nottingham.

The *Professorship of Political Economy* founded in 1825, by Henry Drummond, Esq., and endowed by him with 100*l.* a year. Herman Merivale, M. A., at present fills this chair.

The *Boden Professorship of Sanscrit*, founded by the late Colonel Boden of the Honourable the East India Company's service, and endowed by him with the whole of his property. The founder's directions for the establishment of this professorship were confirmed by a decree of Chancery in 1830, and in 1832, Horace Hayman Wilson, M. A., was appointed the professor, which he still continues to be.

Besides the above professorships, there are readers in logic, R. Michell, B.D.; Arabic, J. O. Macbride, D. C. L., who is appointed by the Lord Almoner; experimental philosophy, R. Walker, M. A.; mineralogy, W. Buckland, D.D.; geology, W. Buckland, D.D.; and the Bampton lecturer, the venerable Archdeacon Wilberforce.

The University of Oxford has numerous annual prizes and scholarships for the encouragement of competition among graduates and bachelors of arts. These are open generally to the whole university; but in some cases the eligible

candidates are limited by the terms of the endowment. There are eight classical university scholarships, founded in 1647, and 1825, by Lord John Craven, and Dean Ireland, which, together with the mathematical and divinity scholarships, are open to competition before examiners appointed by the university.

The income of the university itself is inconsiderable, the great wealth of Oxford being concentrated in the hands of the colleges, which bodies, collectively, now form the academical body. A separate mention of each college is, therefore, a necessary part of an account of the university.

University College.—There is but little doubt that the actual founder of this college was Bishop Wearmoth, of whose personal character little is now known. He died on his return from Italy, in the year 1249, at Rouen in Normandy. By his will he bequeathed to the university the sum of three hundred and ten marks, for the maintenance of ten, twelve, or a greater number of masters in the university of Oxford, who were to be exclusively natives of Durham or its vicinity.

The present foundation consists of a master, Charles Plumtree, D. D., twelve fellows, seventeen scholars and exhibitioners. Of the fellowships, some are for natives of the county of Durham only; some for those of the dioceses of York, Durham, and Carlisle; and the remainder are open to the competition of the rest of England. Among independent members, university college has no gentlemen commoners. Its members of resident under-graduates in general are fifty or sixty.

Merton College.—This college was founded by Walter de Merton, Lord Chancellor of England in the reign of Henry III., and afterwards Bishop of Rochester, and established by charter, dated January 7, 1254, by the name of

Domus Scholarium de Merton, which continued in force till 1270. Other charters confirming its provisions, and allowing an augmentation in the number of scholars were subsequently granted.

The fellows of this college are elected, in practice, by favour, and not on comparison of literary merit; and it is among the colleges which are peculiarly distinguished for the association of members of good family and connection among their fellows. Warden, Robert Marsham, D. C. L.

Baliol College.—In 1268, John de Baliol, father of that unfortunate prince, John de Baliol, king of Scotland, appointed exhibitions for sixteen poor scholars with the intention of founding a more regular foundation. But dying in the following year, his widow the Lady Dervergille, carried out the intentions of her husband by framing a body of statutes for the good order and government of the exhibitioners, to which she put her seal in the year 1282, and appointed as procurators for their due administration, Hugh de Hertipoll, a Minorite Friar, and William de Menyll, a scholar of Oxford.

The fellowships and scholarships at Baliol (with the exception of two of each which are confined to persons elected from Tiverton School) are open to the university in general, and are among those regarded as prizes for general competition, being given away on a *bonâ fide* examination to the best candidate. The master and fellows of this college enjoy a privilege possessed by no other in either university, —that of electing their own visitors. It has no gentlemen commoners, and the number of students in residence is generally from sixty to seventy. The present master is Richard Jenkyns, D.D.

Exeter College.—Walter de Stapledon, bishop of Exeter, Lord Treasurer of England and Secretary of State

to Edward II. in the year 1315, began to execute his design of founding a college in Oxford, and in a few years he accomplished his munificent purpose on the spot where Hertford College now stands; whence, in the succeeding year, he removed it to its present situation, and called it after his own name.

The present foundation consists of a rector, Joseph Loscombe Richards, D. D. and twenty-five fellows, besides numerous exhibitioners. Some of the fellowships are confined to particular dioceses, generally in the west of England; but, as far as is consistent with the terms of the foundation, the election to the others is open to free literary competition. The independent under-graduate members are usually a small number of gentlemen commoners, and from eighty to a hundred commoners.

Oriel College was founded by Edward II. on the suggestion of his almoner Adam de Brom, to whom was granted the royal licence, dated April 20, 1324, to purchase a messuage in the town or suburbs of Oxford, and therein to institute and found, to the honour of the Virgin Mary, a college to enable scholars, to prosecute their studies in divers learned sciences. De Brom himself was appointed the first provost, and, in that capacity, formed a body of statutes dated May 23, 1326, which in 1329 received the confirmation of Henry Burghersh, bishop of Lincoln. The college derives its present name from a large messuage, commonly called La Oriel, bestowed upon it by Edward III. in 1327.

The present foundation consists of a provost, Edward Hawkins, D. D., and eighteen fellows, besides exhibitioners. The fellowships, with the exception of four, for the counties of Somerset, Dorset, Wilts, and Devon, are open nearly to unrestricted competition; and, from the severity of the examination, they have been long regarded as among the

most distinguished prizes which Oxford offers to academic merit.

Queen's College was founded by Robert de Eglesfeld, of the county of Cumberland, and confessor to Philippa, Queen of Edward III., who, lamenting the ignorance—to use his own words, *literaturæ insolitam raritatem*,—in the counties of Westmoreland and Cumberland, which, above all others, had been subject to the perpetual hostilities of the borders, determined to afford the means of education in this university to the youth of those harassed parts of the kingdom. The statutes framed by the founder are dated February 10, 1340. The college consists of a warden, David Williams, D.C.L., twenty-four fellowships, eight of which were founded by John Michel, Esq., of Richmond, in Surrey, eight taberdars (so called from the short gown which they formerly wore), sixteen scholarships, and forty exhibitions. The independent members attached to this college are numerous, and about one hundred under-graduates are generally in residence.

New College was founded in 1386, by William de Wykeham, one of the most illustrious men of his age and country. By the statutes, it appears that the society consisted of a warden and seventy scholars, clerks, students in theology, canon and civil law, and philosophy. The fellows and scholars are chosen by annual election from the college at Winchester, vacancies being filled up as they occur. Those of kindred to the founder become fellows immediately on their admission, without undergoing the two years of probation required by other colleges. Members of this foundation, by a special privilege secured to them by the founder, are exempted from the university examinations, proceeding to their degree immediately, by virtue of a certificate from their college. With the exception of six or seven under-

graduates, this institution admits no independent members; but notwithstanding this want of stimulus to exertion, many members of the New College have been distinguished for their classical attainments. Provost, John Fox, D.D., Savilian Professor of Astronomy.

Lincoln College is indebted for its establishment and principal revenues to two prelates of the see of Lincoln in the fifteenth century. Of the original founder of the college, Richard Flemyng, many particulars are recorded which seem to prove that he was a person of some importance and notoriety in the age in which he lived. The licence which he obtained from Henry VI. to found his college, is dated 12th of October, 1427. His foundation was afterwards greatly augmented by Thomas Rotherham, bishop of Lincoln, and afterwards archbishop of York and lord high chancellor of England, who added five fellowships, and gave a new body of statutes in 1479, in which he limits the election of the fellows to the old dioceses of Lincoln and York, with the exception of one to the diocese of Wells. The scholarships and exhibitions attached to this college have been given by various benefactors, and much augmented by the will of Richard Hutchins, D.D., some time rector. The present foundation consists of a rector, Thomas Radford, D.D., twelve fellows, eight scholars, twelve exhibitioners, and one bible clerk.

All-Souls' College was founded in 1437 by Henry Chichele, archbishop of Canterbury; and his foundation remains unaltered. The college consists of a warden, the Rev. Lewis Sneyd, M.A., forty fellows, two chaplains and clerks. The election of fellows to this splendid foundation is entirely unrestricted: the qualifications required by statute being, as has often been quoted (by way of satire) against the establishment, that the candidate must be "bene

natus, benè vestitus, et in arte cantandi mediocritur doctus." It has been, for several years, the aim of the college to incorporate in its number the most distinguished candidates who could be found in these respects without much regard to scholastic attainment. This college is the only one in Oxford which subsists entirely as a society of graduates, admitting no independent members, and no students except the few that are attached to the establishment.

Magdalen College.—This noble foundation, which has always maintained a high rank in the annals of the university, was founded by William of Waynflete, bishop of Winchester. That prelate being in high favour with Henry VI., obtained a licence from the pious monarch to establish a college at Oxford, on the site of an hospital, erected in 1231, by Henry III., to be dedicated to the memory of the "Glorious Apostoless," as Mary Magdalene was called by a writer of that day. The foundation consists of a president, Martin Joseph Routh, D.D., forty fellows, thirty scholars, called *demies*, a schoolmaster, an usher, four chaplains, an organist, eight clerks, and sixteen choristers. The fellows are variously limited to different counties and dioceses: the demies may be elected from any part of England, from which the fellows are eligible, with the exception of the dioceses of York and Durham. This is one of the wealthiest collegiate foundations in England; but its elections are so restricted by statutes that it necessarily has become one of the closest. The only independent under-graduates belonging to it are a few gentlemen commoners.

Brasen-nose College was erected in the reign of Henry VIII., at that critical juncture when the minds of men were excited by the prospect of some change in academical as well as ecclesiastical discipline. It was founded by the joint benefaction of William Smith, bishop of Lincoln, and

Sir Richard Sutton; and the royal charter of foundation is dated Jan. 15, 3 Henry VIII. (1511-12). The society at present consists of a principal, Ashhurst Turner Gilbert, D. D., twenty fellows, thirty-two scholars and several exhibitioners. Both fellowships and scholarships are, in general, confined to natives of particular localities, with preference, in some instances, to the kindred of the various founders. This college usually holds in residence a small number of gentlemen commoners, and about one hundred commoners.

Corpus Christi College was founded in the year 1516, by Richard Fox, bishop of Winchester. From the number of learned men whom Fox invited to his college, and from the great encouragement it gave to the study of classical literature, its celebrity rapidly spread over Europe. The society consists of a president, Thos. Edward Bridges, D. D., twenty fellows, twenty scholars, two chaplains, two clerks, and two choristers. The fellows are elected from the scholars, and the latter are confined to various dioceses and counties. There are but five or six under-graduates, who are gentlemen commoners, not on the foundation.

Christ Church.—This magnificent establishment owes its origin to the vigorous mind and munificent spirit of Cardinal Wolsey; but at the period of his disgrace the foundation was still incomplete, and on Wolsey's attainder in October, 1529, it fell into the king's hands, with all its actual and intended revenues and effects; and many of the hungry courtiers shared among them properties belonging to the suppressed monasteries, which had been expressly set apart for the endowment of the cardinal's college. In 1532, at the earnest request of several friends of learning, Henry was pleased to take up the languishing establishment, and re-found it in his own name. The second foundation had

continued only thirteen years, namely, from 1532 to 1545; when the king, having fixed his mind upon an entirely new plan, ordered a commission to issue for the surrender of the college, with all its possessions, once more, into his hands; and in the same year the episcopal see having been fixed at Oxford, the institution was placed on the footing of a college and a cathedral. The society at present consists of a dean, Thomas Gaisford, D. D., eight canons and choristers, and one hundred and one students, who answer both to the scholars and fellows of other colleges, being elected as undergraduates, and retaining their studentships until death or promotion.

This college has been for many years, by prescription, the favourite place of education for noblemen, and for young commoners of rank and wealth. The number of noblemen varies according to accident, but usually comprises all those who attend the university. The undergraduate gentlemen commoners, in residence, generally vary from thirty to fifty; and the commoners average ninety or a hundred.

Trinity College.—A new era in our academical annals commences with the establishment of this society. It stands at the head of those colleges which have been founded since the dissolution of the monasteries; and Sir Thomas Pope has the distinguished honour of being the first layman who bestowed on the university a portion of the wealth which came into general circulation upon that event. Trinity College was founded by him in 1554, and at present consists of a president, James Ingram, D. D., twelve fellows, and twelve scholars. The founder directs the scholars to be chosen from his manors; but if no such candidates, properly qualified, appear on the day of election (Trinity Monday), then they shall be supplied from any

county in England. There are several exhibitions, and a few under-graduate gentlemen commoners, together with about sixty commoners.

St. John's College was founded in 1555 by Sir Thos. White, Knight, Alderman, and Merchant Taylor of London. It consists of a president, Philip Wynter, D. D., fifty fellows and scholars, one chaplain, an organist, six singing-men, six choristers, and two sextons. All the fellows, except six of the founder's kindred, and two from Coventry, two from Bristol, two from Reading, and one from Tunbridge schools, are elected from Merchant Taylors' school. There are generally from thirty to forty under-graduate commoners in residence at this college.

Jesus College.—The establishment of this society originated in the considerate benevolence of Hugh Price, treasurer of St. David's. Three years before his death, 27th June, 1571, Queen Elizabeth assented to his petition, "that she would be pleased to found a college in Oxford, on which he might bestow his estate for the maintenance of certain scholars, to be trained up in good letters." This society which has since been increased by different benefactors, at present consists of a principal, Henry Foulkes, D. D., nineteen fellows, eighteen scholars, and more than forty exhibitioners, who are mostly natives of Wales. The independent members, of whom there are generally fifty or sixty under-graduates, are likewise, for the most part, from the same part of the island.

Wadham College.—The site of this college was formerly occupied by some extensive buildings belonging to the Augustinian friars, who in the middle of the thirteenth century settled a colony of their brethren in this place. Here they taught theology and philosophy, and in process of time became so famous, that for nearly three centuries

after their dissolution the practice of holding disputations "apud Augustinenses," colloquially called "doing Austins," continued without interruption, and was only abolished by the introduction of the new statute of examination introduced in 1800.

This college was founded on the 20th April, 1613, by Nicholas Wadham, of Merifield in Somersetshire, and Dorothy his wife, for a warden, (B. P. Symons, D. D.,) fifteen fellows, (who are superannuated after eighteen years) fifteen scholars, two chaplains, and two clerks,

Pembroke College derives its name from William earl of Pembroke, who was chancellor of the university at the time of its foundation. But though of modern growth its site was once occupied by Broadgate's Hall, one of the most ancient tenements within the precincts of the university and city. The college was founded in 1624 by Thomas Tesdale, Esq., and the Rev. Richard Wightwick, and at present consists of a master, George William Hall, D.D., fourteen fellows and several scholars and exhibitioners. There are forty to fifty independent under-graduates in residence.

Worcester College, originally Gloucester Hall, a very ancient institution, was founded in 1714 by Sir Thomas Cookes, of Bentley, in Worcestershire, Bart., and has since received considerable endowments. The foundation has at present a provost, Richard Lynch Cotton, D. D., twenty-one fellows, sixteen scholars, and three exhibitioners. The fellows are, in all instances, elected out of the scholars of their respective foundations. Some of the scholarships are open. There are of independent under-graduates generally about four or five fellow-commoners (but at present there are only three,) and nearly eighty commoners.

The Halls.—The terms and exercises required for degrees are the same for members of colleges and halls, and

they enjoy the same privileges: the only difference between them is, that halls are not incorporated; consequently, whatever estates or other property they possess are held in trust by the university. In early times, as has been previously stated they were very numerous; thus, in the reign of Edward I., when only three colleges had been founded, they are said to have amounted to three hundred; and Sir John Peshall, from Wood's MSS., enumerates two hundred. As colleges increased, several of the halls were comprehended within their site, and others became private dwellings; so that in the reign of Queen Elizabeth, no more than eight were retained for the reception of academics. Three of these were subsequently converted into colleges; and of the five which still remain, the chancellor of the university is the visitor, and nominates the principals, with the exception of Edmund Hall, the headship of which is vested in the provost and fellows of Queen's College. Students frequently come to these halls more advanced in years than is usual among those who commence their academical course in colleges; and the rules of residence are not, in some of them, as strictly enforced as elsewhere.

St. Mary's Hall belongs to Oriel College, and has from twenty to thirty under-graduates (gentlemen commoners and commoners). Its principal is Renn Dickson Hampden, D.D., Regius Professor of Divinity.

Magdalen Hall, (Magdalen College,) in its present state resembles a college more nearly than any other, not only in its extent and buildings, but also in its endowments; and the number of members on the books of this hall considerably exceeds that of any other in the university, being at present one hundred and eighty-two. The principal is John David Macbride, D.C.L., Lord Almoner's Reader in Arabic.

New Inn Hall (New College).—The first principal on record of this hall occurs in 1438. In the time of the cival war the students suddenly fled; and the place being completely deserted, it was thought advisable to convert it into a mint office for the use of Charles I. It has been lately restored to the purposes of academical instruction by the present principal, John Antony Cramer, D. D., Public Orator.

St. Alban Hall (Merton College), took its name from Robert de St. Alban, a citizen of Oxford, who conveyed the tenement to the nuns at Littlemore near Oxford in 1230. The principal is Edward Cardwell, D. D., Camden Professor of Ancient History.

St. Edmund Hall (Queen's College) derives its name from Edmund le Riche, archbishop of Canterbury, who delivered lectures in certain schools on the same site from the year 1219 to 1226, and was soon after his death canonized by Pope Innocent V. at the prayer of the University of Oxford. The principal is Anthony Grayson, D.D.

The number of students in the university in the reign of Henry III. is said to have varied from three thousand to thirty thousand, many of whom migrated thither for a time from Paris and other foreign universities. In the reign of James I. the number of resident members are stated to be two thousand two hundred and fifty-four: at present there are about two thousand resident, though there are more than five thousand five hundred names on the books.

Before we conclude our account of the University of Oxford, it is necessary to speak of its two great libraries, the Bodleian and the Radcliffe. The illustrious founder of the former, Sir Thomas Bodley, was descended from the ancient family of the Bodleighs of Dunscomb, near Crediton, and was born at Exeter on the 2d March, 1544-5. When about twelve years of age he removed to Geneva

with his father, who was obliged to leave England to avoid the persecutions of Queen Mary's reign. On the accession of Elizabeth he returned to England, and in the following year was sent to Magdalen College, where he graduated in 1563, and became master in 1566. In 1569 he was elected junior proctor of the university, and for a considerable time afterwards supplied the place of university orator. At length, being desirous to travel on the Continent, he obtained the necessary licence from the warden and society of his college, and left England in 1576. Returning to his college in 1580, he remained there for some time, and about 1583 was made esquire of the body to Queen Elizabeth, and was afterwards employed by her in various important services, both at home and abroad, till 1597, about which time he resolved, according to Wood, to take his "full farewell of state employments, and set up his staff at the library door in Oxford; being thoroughly persuaded that he could not busy himself to better purpose than by reducing that place, which then in every part lay ruined and waste, to the public use of the students." He accordingly, in the same year, commenced his great undertaking, and "set himself a task," says his friend Camden, "which would have suited the character of a crowned head."

From this time he almost solely employed himself in refounding the university library which has perpetuated his name. He furnished it with a large number of books, collected at great expense in foreign countries; and, by his solicitations, engaged many eminent persons to contribute to the same work. He also, at his own cost, made a considerable addition to the buildings; and at his death bequeathed almost his whole property to the annual support and augmentation of the library. In the 2d year of King James I., a charter of mortmain was obtained for the

endowment in which Sir Thomas Bodley, who had been lately honoured with knighthood by that monarch, is styled and declared to be the worthy founder thereof. In that capacity he left statutes for the regulation of the library which are still extant in his own handwriting, and to which the university has superadded and substituted others, according to the change of times and circumstances, in compliance with the wishes of the founder himself, expressed in his letters. By these statutes the vice chancellor, proctors, and the regius professors of divinity, law, medicine, Hebrew and Greek, are appointed visitors or curators.

The library is continually increasing by donations, and being one of those which have the privilege of demanding a copy of every work published in England, it has become one of the most extensive and valuable in Europe.

The Radcliffe library was founded by Dr. John Radcliffe, a physician of great eminence in his time, born at Wakefield in Yorkshire, in 1650. During his academical education, he recommended himself more by his ready wit and vivacity than by any extraordinary acquisition in learning. In 1675 he commenced practising as a physician at Oxford, when he showed such a disregard to all the established rules of the profession, that he drew on himself the continual hostility of all the old practitioners. Notwithstanding, his abilities acquired him considerable reputation and practice. In 1684 he removed to London, and became soon afterwards physician to the Princess Anne of Denmark; however, when her husband and she joined the Prince of Orange, Radcliffe, unwilling to favour the measures then in agitation, excused himself from attending them, on the plea of the multitude of his patients. Dr. Radcliffe, on all occasions, displayed an independence of mind and an uprightness of character which neither flattery could corrupt, nor faction circumvent.

Obadiah Walker, the celebrated master of University College, was in vain employed to influence his religious principles, with a view to advance the desperate cause of King James II. The answer of Radcliffe was firm and dignified: "that being bred up a protestant at Wakefield, and having continued such at Oxford, where he had no relish for absurdities, he saw no reason to change his principles and turn papist in London."

After the Revolution he was sent for by King William and the great persons about his court; but his uncourtier-like familiarity of manner and his habits of intemperance, alienated from him, one by one, his royal and noble patients. From the latter cause he lost the favour of the Princess Anne; and in 1697, on the return of King William from Holland, being sent for to Kensington by his Majesty, he treated his royal patient with such unceremonious freedom, that he was never afterwards received into his favour. On that occasion, after a long conference and consultation, he thus addressed the king: "If your majesty will adhere to my prescriptions, it may be in my power to lengthen out your life for three or four years; but beyond that period nothing in physic can protract it: for the juices of your stomach are all vitiated, your whole mass of blood is corrupted, and your nutriment, for the most part, turns to water." Nor was the king's life prolonged beyond the time predicted: he saw the physician but once again; when, extending his swoln ankles, whilst the rest of his body was emaciated and skeleton-like, said, "What think you of these?" "Why truly," replied the doctor, "I would not have your Majesty's two legs for your three kingdoms."

Many other extraordinary assertions and anecdotes are recorded of him. In 1714 he predicted his own death with the same confidence with which he spoke concerning that of

others. In that year he declared to several of his friends that it was high time for him to retire from the world, to make his will, and to set his house in order; for he had notices within which told him that his abode in this world could not be twelve months longer." He died at Carshalton on the 1st of November following, being then in his sixty-fifth year.

Dr. Radcliffe bequeathed for the establishment of the library which perpetuates his name the sum of 40,000*l.*; in addition to which he endowed it with an annual stipend of 150*l.* for the librarian, 100*l.* per annum for the purchase of the books, and a similar sum for repairs. The foundation-stone was laid in 1737, and the present magnificent structure was completed in about ten years. It was at first called the "Physic Library," being intended principally for books and manuscripts relating to the science of physic, which comprehended, as the term was then understood, anatomy, botany, surgery, and natural philosophy; and accordingly, in compliance with a resolution of the trustees, the purchase of books is still confined chiefly to works in medicine and natural history. The present trustees of this library are Lord Sidmouth, W. R. Cartwright, Esq., N. H. Ashurst, Esq., the Right Hon. Sir Robert Peel, and T. G. Bucknall Estcourt, Esq.

CAMBRIDGE UNIVERSITY.

The ancient tradition respecting the origin of the University of Cambridge is more probable than that which assigned the foundation of Oxford to the munificence or wisdom of King Alfred. Joffred, the successor of Ingulphus in the abbacy of England in 1109, is said to have sent over to his manor of Cottingham near Cambridge, Gislebert his fellow monk and professor of divinity, with three other

monks, who had accompanied him to England from Orleans. These daily repaired to Cambridge, where they hired a barn, and began publicly to teach the sciences as they were then understood. The number of their scholars increased so rapidly, that in the course of two years Cambridge had no building large enough to hold them when congregated together, and they were forced to disperse themselves throughout the town, in imitation of the University of Orleans. The three monks taught grammar, logic, and rhetoric; and Gislebert preached to the people on Sundays and holidays. In its very origin, therefore, was Cambridge connected with the Church, to whose fostering care and parental regulation she is indebted for her subsequent eminence. It is probable that Cambridge had acquired considerable notoriety in 1209, when, as we have already related, several students resorted thither from Oxford in consequence of the severity of King John. They would hardly have travelled so far, had not Cambridge, as a school of knowledge, acquired a high reputation which their migration, in all probability, served to confirm and increase.

It is stated by Mr. Dyer in his elaborate work on the privileges of the university, to which subsequent writers have been so largely indebted, that the term "university" was applied to Cambridge as early as the year 1229, but Mr. Hallam believes its incorporation to have been in 1231, being the fifteenth year of the reign of Henry III. Although no charter of the kind is to be found in "Hare's Monuments of the Liberties and Privileges of the University," a work which by the body itself is recognised as authentic, and to which it refers in all disputed questions, touching its several rights and claims, the university was, without doubt, in existence at the time stated, and it is referred to as being in many public documents wherein

the authority of the chancellor and masters and many of the privileges of the universities are specifically mentioned. Amongst these documents is one addressed to the sheriff of Cambridgeshire, who is commanded "to repress the insubordination of the clerks and scholars, and to compel them to obedience to the injunctions of the Bishop of Ely, either by imprisonment or banishment from the university according to the discretion of the chancellor and masters." The great privilege which is here alluded to, by which the members of the university were subjected only to the jurisdiction of their own officers, is still more directly asserted in an enactment of the same king (5 Henry III.) in which it is declared "that the king's justices are not to interfere in hearing and determining offences between the scholars and laymen." This latter term must be interpreted, as is required by the context, persons not belonging to the university. So highly favoured was the university by our early kings that in a royal letter (15 Henry III.) it is ordained that the lodgings or garrets in which the students abode should be taxed by two masters and two respectable and lawful men of the town, and not let to the scholars according to their own valuation. This custom of taxing—that is, valuing—is spoken of as "the custom of the university," and had its origin in the necessity of protecting the scholars against the extortionate propensities of the townspeople, who charged extravagant prices for accommodation. In order to insure an equitable rate of remuneration, this valuation was to be repeated every five years.

It may be doubted whether the dignity rather than the discipline of the universities was not favoured by the exemption they enjoyed from the jurisdiction of the judges of the land; for both at Oxford and Cambridge disorders appear to have taken place amongst the students of these

great schools of learning. At one time at Oxford these disorders attained to such a pitch, that an act of parliament (9 Hen. V. chap. ix.) was passed to repress them; and by this statute certain scholars were subjected to the penalty of banishment, or, as we should say, expulsion from the university. The Irish students appear to have been amongst the most unruly, for it is enacted by 1 Henry VI. chapter iii., that on account of the murders, rapes, robberies and other felonies committed in different counties of England by Irishmen resorting to the University of Oxford, all natives of that country should be obliged to leave England within a month, excepting graduates in the university (*en les escoles,*) beneficed clergymen and lawyers, and that even there, graduates, although permitted to remain, should be ineligible to the office of principal or head of any house or hall. The university itself seems to have been impotent to the repression of these outrages; and it is a frequent complaint of the University of Cambridge, amongst their numerous complaints against the magistrates of the town, that these latter were remiss in the discharge of their duties, in executing the sentences of the chancellor. In Cambridge, the authority of this officer extended to all cases where one of the parties was a master or a scholar, and in which the offence did not amount to felony or mayhem. A suit instituted in the reign of Edward III. against the chancellor, by a student, for false imprisonment, which appears to have lasted for no less a period than three years, having been determined in favour of the plaintiff, and the chancellor having been committed to Newgate, an act of parliament was passed by which that officer and his successors were protected from any such proceedings in the exercise of their jurisdiction. The court of chancery appears, however, to have

assumed to itself some power in supervising the conduct of the chancellor; and this is readily understood when we remember that in ancient times that court was, as Lord Bacon styled it, "the court of the king's power," and that the immediate subordination of the universities to the crown was a legitimate result of the exclusive privileges which they owed to the royal favour.

The earliest formal charter to the university extant, bears date the twentieth year of the reign of Edward I., and others more complete in their provisions were granted by kings Edward II., Edward III., Richard II., and Henry II. These were confirmed by Edward IV., Edward VI., and Queen Elizabeth, in the thirteenth year of whose reign was passed the act of parliament, (13 Eliz. ch. xxix.), by which the incorporation of the two universities was finally effected. In the preceding year, 1570, the statutes of the universities were given by the queen; and these, although iu practice effete, are still formally recognised as the basis of the actual laws of the university. John XXII., in the second year of his pontificate (1217—1218), issued at Avignon a bull, which, after mentioning the various privileges conferred by popes and kings on the scholars of Cambridge, confirms them all, and formally ordains that thenceforth there should be at Cambridge a *studium generale,* and that every faculty shall be maintained there, and that the college of masters and scholars of the same *studium* should be accounted a university, and enjoy all the rights which any university whatever can and ought to enjoy. A *studium generale* is defined by Savigny in his learned work *Geschichte des Römischen Rechts im Mittelalter,* as a place where all branches of learning are taught.

The jurisdiction of the Bishop of Ely, to which we have already adverted, was limited in very early times, and greatly

to the advantage of the university. Bishop Hugh de Belsham, the munificent founder of Peterhouse, by public letters disavowed all intention of abridging the privileges of the university, or of interfering with the chancellor in the exercise of his jurisdiction, but asserted his right to entertain appeals from the chancellor's decisions. In the eleventh year of the reign of Edward III., Simon de Montacute, then bishop of Ely, "gave an indulgence," says Mr. Malden, in his work on the Origin of Universities, "for cutting off frivolous complaints and appeals from the sentence of the chancellor," although it is true that, by a subsequent inhibition, he provided for the defence of the rights of his church. This indulgence the succeeding bishop, in 1347, confirmed. Letters patent were granted in the thirty-sixth year of the same king's reign (1361-1362), by which the scholars were exempted from summons out of the university into any ecclesiastical court; and in the fifteenth year of Richard II., the Bishop of Ely was forbidden by the king to transmit citations, and thus deprive the university of her right to determine of herself the pleas to which her members were parties. The bishop formerly possessed a veto on the election of the chancellor and other principal officers of the university; but of this he was deprived by a bull of Pope Boniface IX., in 1401, since which period the university has been wholly unfettered in its choice. This it owes in all probability to the part that it took against the anti-pope at Avignon, at the time of the famous schism. In 1430, certain persons visited the universities, by command of Pope Martin V., who was a great patron and fosterer of the schools of learning then existing in Europe, for the purpose of inquiring whether the university, by either grant or custom, was subject to the ecclesiastical jurisdiction of its chan-

cellor and exempt from all others. They had authority, if the case should be so, to confirm on his part both the jurisdiction and the exemption, which they, after having made one inquisition, forthwith did, and their decision was ratified in a bull issued by Pope Eugenius V.

In examining the local annals of Cambridge, we find that frequent disputes and altercations, often ending in battles, arose between the townsmen and those persons connected with the university. In 1381, a particular instance of this kind occurred. The townspeople assembled at their hall, and having chosen John Granchester for their leader, compelled him to swear that he would execute whatever the bailiff and burgesses should command. Proceeding to Corpus Christi College, they broke open the doors, and carried away all the charters, and other documents; they next went to the house of the chancellor, whom they compelled, as well as all other persons of the university, to renounce the privileges that had ever been granted to them, and also deliver up all the letters-patent then in their possession. After this they broke open the university chest, which was kept in St. Mary's church, and taking out all the records, burnt them in the market-place, together with all the papers they had previously collected. Numerous other acts of violence were committed. At length Henry Spencer, bishop of Norwich, at the head of some soldiers, suppressed these daring tumults, and punished the principal leaders; the mayor was deprived of his office, and the liberties of the town were declared forfeited, and bestowed on the vice-chancellor, in whom they remained till the reign of Henry VIII., when the corporation was restored, but several of its former privileges were retained by the university.

In 1389, during an insurrection in the eastern counties, Richard II. summoneda parliament at Cambridge, which,

amongst others, enacted a law forbidding scholars of either university from going about begging alms without a licence from the chancellor. The university was shortly afterwards visited by a dreadful plague, the malignity of which was such that, according to Fuller, "it infected the brain so that instantly men ran raving mad, and, which was strange, starved themselves to death, refusing to eat or drink, save what was forced down their throats with violence."

During the chancellorship of Fisher, bishop of Rochester, Erasmus was invited to Cambridge, where he was granted the degree of bachelor in divinity. He was likewise elected to the chair of Greek professor, when he read the grammar of Chrysoloras to a few scholars, whose number increased when he began the grammar of Theodorus. Erasmus was succeeded in the Greek chair by Richard Crook, to whom Fuller ascribes the high merit of having been the first who brought Greek into request in the university. Since their time the critical study of the Greek language forms one of the leading characteristics of the educational system of Cambridge.

In 1534, the University of Cambridge renounced the pope's supremacy, and surrendered all its charters, statutes, and papistical muniments into the hands of Lord Cromwell, who was elected chancellor in the room of Fisher. These documents, however, were restored in the following year, and the university was reinstated in most of its privileges. On the accession of Edward VI. hostilities were renewed between the townspeople and the students, whose ancient privileges the former sought to abolish; but Dr. Madew, the vice-chancellor, and Robert Ascham obtained a confirmation of them from the following parliament. The animosities, however, continued throughout this and the next reign, and various acts of hostility were committed by

the opposite parties. Elizabeth at length restored peace to the university, by visiting Cambridge in August, 1564, where she remained five days in the house of the vice provost of King's College. During her visit she was entertained with comedies, tragedies, orations, disputations, and other academical exercises. She visited every college and hall; and having caused several honorary degrees to be conferred and university officers to be rewarded, she took her leave of Cambridge with an elegant Latin oration, in which she recommended the members of the university to make public the results of their studies. The next royal visit paid to Cambridge was by James I., in 1603, on his memorable journey from Scotland to London. Among the dramatic pieces exhibited by the gownsmen for his amusement, was the comedy of "Ignoramus," which gave him such delight and the lawyers such deep offence. "The satire," says a distinguished reviewer, "was no doubt rendered doubly galling to those who resented it, by the unrestrained applause of the sovereign; but now, when no one is angry on the subject, it seems strange that the fretful murmur of that day should still, from time to time, be faintly re-echoed, and 'Ignoramus' gravely represented as an engine directed against the common law of England, and patronised on that account by a king who preferred the civil code as more suitable to his notions of regal authority." We at least feel great difficulty in believing that James thought of the pandects while chuckling over the drolleries of Dulman and Pecus, or built schemes of arbitrary domination on

"Pimpillos, Pursos; ad ludos ibis et ursos."

Much scandal was given during this visit by the conferring of honorary degrees on unfit persons, as barbers and apo-

thecaries. To this circumstance Ben Jonson has alluded in "The Staple of News:"—

> "He is my barber, Tom,
> A pretty scholar, and a master of arts,
> Was made, or went out master of arts in a throng
> At the University."

In 1630 the plague broke out at Cambridge, which occasioned the business of the university to be suspended, and the students to retire to their respective homes. During the civil war between Charles I. and his parliament, the masters and fellows of all the colleges and halls sent their plate to the king at York, conceiving it unfitting that they should have superfluities to spare, whilst their sovereign wanted necessaries to spend. This measuse provoked the resentment of the parliament, whose forces laid the town under repeated contributions, and forced the scholars and officers attached to the university to seek safety in flight. To fill the places of the ejected masters and fellows, such persons were appointed as approved the measures of the parliament, and a committee for the reformation of the university was appointed in 1650: from that time, Oliver Cromwell had for several years a strong party in the university, hearty approvers of his measures. But these matters were transient, and his mandates were subsequently, pursuant to a grace, blotted out of the register books.

At the restoration, such of the royal party as were then alive, who had been ejected from their offices, were reinstated, and those put in by the parliament ejected. Charles, who was no less unfavourable to the theological than to the political opinions of the puritans, subjected them to deprivations similar to what were enforced against the royal party under the parliament; they who would not conform or subscribe to the Act of Uniformity were obliged to abandon

their university preferments. Since that period many useful and important plans have been introduced for the improvement of the university, and its reputation has continued to increase.

The literary history of Cambridge may be dated from the time of William the Conqueror, whose accession to the throne of England contributed in several ways to the revival of learning in Britain. The languages then chiefly studied were the French and Latin: the former being the language of the court, and the latter being not only that of the church, but the one in which all the sciences were taught, all books composed, all accounts kept, and all letters written. That the Latin of this period was tolerably pure and elegant, appears from the writings of several authors of the twelfth century, which bear evidence of an intimate acquaintance with the Latin classics. The study of rhetoric and logic formed a prominent part of the education of this age; and metaphysics, scholastic divinity, and many other branches of learning, were taught by the monks of Cottenham to the scholars at Cambridge. These monks soon gathered round them a great accession of pupils; and the indifference towards the cultivation of letters which had previously characterised this country, was, owing to their labours, replaced by a renewed taste for the pursuits of literature. The University of Cambridge, after its revival by those learned monks, made such rapid progress, that before the end of that century, when Peter of Blois wrote, it had attained to a very flourishing condition. Although much of what they taught has deservedly passed away in the various literary revolutions which have since taken place, and merits not the attention of posterity, yet we can easily trace the beneficial influence it had in promoting the intellectual march of that period. This university suffered still

more than Oxford from the civil war between King John and his barons, during which it was taken and plundered by both parties in 1215.

The classic literature of Cambridge at this time was very limited; it reached not beyond the Latin language, the restoration of Greek learning in Europe not having yet taken place. The first public teacher of that language after the restoration of letters, of whom we have any account, was Leontius Pilatus, a native of Thessalonica, who, according to Petrarch, about 1340, was encouraged by Boccaccio to give lectures upon Homer, at Florence. Greek literature was not cultivated at Cambridge till the commencement of the sixteenth century, when Erasmus, at the invitation of Fisher, as has been before mentioned, resided there for a considerable period, and taught Greek publicly in the university; from which period the study of that language became the fashion among all pretenders to letters.

The branch of literature most studied at the university from the twelfth century, was the civil and canon laws, to which the Norman doctors were always much attached. This study was first introduced into England by Vacarius, who taught at Oxford with great success; and though a system of jurisprudence entirely incompatible with the Roman law had established itself in our courts of justice, its study continued to increase. The canon law, consisting of the authority of the fathers and councils and the decisions and ordinances of the pope,—a branch of literature, in fact, fabricated to support the views of the papal authority,—was studied to an extent almost incredible, as appears from the immense number of ponderous volumes which were published on the discovery of printing, and which now form the most useless lumber in our public libraries.

That species of theology known by the name of *school-*

divinity, was likewise cultivated with great ardour in the thirteenth century. In that century many of the most celebrated schoolmen flourished: Roscelin, Abelard, Peter Lombard, Albertus Magnus and Duns Scotus, whose works, clouded as they are with a mass of repulsive barbarisms, contain inquiries which have not ceased to be the subject of human investigation, and which, if they do not credit to their taste, at least bear evidences of fertility of invention and subtlety of argument. The divinity of those times embraced, too, many of those opinions that continue to this day to constitute the articles of the Roman Catholic faith, —opinions which, therefore, were not peculiar to that age.

The doctrines of Wicliff, which the intellectual improvements of the day served to propagate, were publicly taught at Cambridge, and exercised a salutary influence on the religion and literature of the university. Although persecutions were carried on against those who avowed them, yet so strong was the necessity of a religious reformation felt by the reflective and conscientious, that they spread over England, and finally prevailed against all the weapons of ecclesiastical authority. At the time of the Reformation, the theological doctrines taught at Cambridge were, according to Mr. Dyer, those of Calvin. "This," he says, "appears, not only from the general tenour of the writings of its divines, at the Reformation, but more particularly from the decisions in particular controversies that were afterwards agitated in the university, and from several of the English MSS., in the public library, written at the time of the Reformation, at Cambridge; among which might be noticed those of Bradford the martyr, Cranmer and Ridley, all of whom were of Cambridge, and all of whose writings breathe Calvinism." According to the same authority, the theology of our universities took an Arminian turn from the time of

Archbishop Laud, in the reign of James I., and continued in the ascendant during several successive reigns.

Cambridge has, in modern times, been as distinguished for the pursuit of mathematical as for classical studies. With Barrow the mathematical age may be said to have properly commenced; but classical investigations, though now carried to a great extent, may be dated from a much later period. Other eminent mathematicians were nearly contemporary with Barrow, such as Dr. Smith and Mr. Cotes of Trinity Hall, and Mr. Whiston of Clare Hall; but they may all be considered as the precursors of Sir Isaac Newton, whose great work, "Naturalis Philosophiæ Principia Mathematica," first divested science from the obscurity of words. Since that period the successful pursuit of mathematical studies, and those branches of natural philosophy which depend on them, have gained for Cambridge the highest rank amongst the universities of Europe.

The present statutes of the University of Cambridge were given by Queen Elizabeth, and, with the former privileges, were sanctioned by parliament. The senate, or legislative body of the university, consists of two houses denominated the regents and non-regents. Besides these two houses there is a council called the Caput, chosen annually upon the 12th of October, by which every grace must be approved before it can be introduced to the senate. The Caput consists of the vice-chancellor, who is a member of it by virtue of his office, a doctor in each of the three faculties, and two masters of arts, who are in general appointed on the vice-chancellor's nomination.

The principal officers of the University of Cambridge have nearly the same titles and offices with those of Oxford; namely, the chancellor, the Duke of Northumberland; the high steward, Lord Lyndhurst; the vice-chancellor, John

Graham, D. D., master of Christ's College; the commissary, John Hildyard, M. A., who is an officer appointed by the chancellor to hold a court of record for all privileged persons and scholars under the degree of M. A., and in which court all causes are tried and determined by the civil and statute law, and by the custom of the university; the public orator, Thomas Crick, D. D., who is the voice of the senate upon all public occasions, and whose office is esteemed one of the most honourable in the gift of the university; and the two proctors, Charles Henry Maturin, M. A., and James Edward Dalton, M. A. There are also two officers denominated moderators, who are peculiar to Cambridge; they act as the proctors' substitutes in the philosophical schools, superintending the exercises and disputations in philosophy, and the examination for the degree of Bachelor of Arts.

With no material exception, the organisation of the collegiate bodies and their rules of government, is, in every respect, similar to those of Oxford. With respect, however, to the discipline of the scholars, it is to be observed that they do not subscribe to the Thirty-nine Articles at any period of their academical residence; but they are obliged, on taking their degree of B. A., to sign a declaration of adherence to the Church of England. Lodging in college is not enforced on under-graduates in Cambridge as it is in Oxford, where the number of students is necessarily limited by the amount of room for lodging them. The scholars on the foundation of most of the colleges in Cambridge are usually elected by free competition from among the under-graduate members, which is rarely the case at Oxford. A distinction exists between two different classes of fellowships in most houses at Cambridge: the foundation ones being part of the original endowments, are generally open to the world; whilst

what are termed the bye-fellowships and appropriated fellowships, being founded by subsequent donations, are generally limited by local or other restrictions.

The system of public examination pursued at Cambridge is more severe and accurate, but not so comprehensive as at Oxford. "It seems," observes Mr. H. Merivale, "as if the University of Cambridge had borrowed from its own mathematical discipline the usage of binding down the mind to exercise itself thoroughly in a narrow range of topics, during the short space of the three academical years which pass before the degree."

The *Regius Professors* of divinity, civil law, physic, Hebrew and Greek, are here, as at Oxford, appointed by the crown: their names are Thomas Turton, D.D.; G. W. Geldart, LL. D.; John Haviland, M. D.; and Samuel Lee, D.D., F.R.S.L. Divinity has three other professorships at Cambridge, all of whom take different directions: 1st, the christian advocate, W. H. Mill, D.D., appointed in pursuance of the will of the late Rev. F. John Hulse, to reply to any current or popular objections of atheists or deists against the christian religion. 2d, The Hulsean lecturer, Henry Alford, M. A., whose duty is to preach and print twenty sermons in each year, to show the evidence for revealed religion, or to explain some of the most difficult texts or obscure parts of Holy Scripture—or both; and, 3dly, the Norrisian professor of divinity, George Elwes Corrie, B. D., who is required by the will of the founder to read, during each course of fifty lectures, certain portions of Bishop Pearson's Exposition of the Creed. There are two professorships of Arabic, one founded by Sir Thomas Adams, in 1632, and at present filled by Thomas Jarret, M. A.; the other, T. Robinson, M.A., who is appointed by the Lord Almoner. The professorship of natural and experimental

philosophy, founded by Mr. Jackson in 1783, embraces chemistry; but there is also a distinct professorship of chemistry, founded in 1702 by the university; the two professors are R. Willis, M. A., and J. Cumming, M. A., whose predecessor, W. Farish, M. A., by applying machines formed by his own ingenuity, gave the science a new direction in the illustration of the arts and manufactures of this country. The professorship of mineralogy, likewise founded by the university in 1803, and at present filled by W. H. Miller, M. A., was, under the direction of the late Dr. Clarke, the means of greatly enlarging the sphere of mineralogy, by the aid of which he illustrated many points in natural history, architecture, and sculpture, with various branches of literature. The professor of geology, A. Sedgwick, M. A., appointed as directed by the will of Dr. Woodward, has established a course of lectures to explain the structure of the earth; more especially as it is illustrated in the successive formation of the British isles.

A professorship exclusively for the laws of England was founded in the year 1800, in pursuance of the will of Sir George Downing, Bart. The present professor is T. Starkie, M. A. But neither the lectures of this, nor the regius professorship of civil law are well attended. The study of the latter subject has declined since the Reformation, and it is worthy of remark, that the professorship owes its establishment to the same monarch (Henry VIII.) who prohibited the study of the canon law.

In the Lucasian professorship of mathematics, Joshua King, LL. D., appointed according to the directions of Thomas Lucas, Esq., who, in 1663, founded this professorship, has been preceded by the most eminent mathematicians. Of these, Sir Isaac Newton gave no public lectures himself, being wholly occupied in his mathematical researches; but

Mr. Whiston, his successor, aimed to render his researches popular, by giving lectures in the public schools as it was then very common to do. The astronomical professorship, founded in 1707, by Dr. Plume, archdeacon of Rochester, and at present filled by James Challis, M. A., superadded the great desideratum of experiment to observation. The lectures of Professor Challis are adapted to the mathematical studies of the university, and illustrate the laws of hydrostatics, pneumatics, and optics, with particular reference to the mathematical theories of light and sound. The other astronomical professorship, founded in 1749, by Thomas Lowndes, Esq., is held by George Peacock, dean of Ely, who, according to the founder's intentions, gives lectures alternately on astronomy and geometry, and the general principles of mathematical reasoning.

The remaining professors are, W. Whewell, B. D., of moral philosophy; William Clark, M. D., of anatomy; William Smyth, M.A., of modern history, who is appointed by the Queen, and holds the professorship, which is worth 400*l.* per annum, during pleasure; C. J. S. Henslow, M.A., of botany; F. Thackeray, M.B., of medicine; and George Pryme, M.A., who, by a grace of the senate in 1828, had the title of professor of political economy conferred upon him. The object of his lectures is to simplify the order, explain the obscurities, and point out the errors of Adam Smith's "Enquiry into the Wealth of Nations;" to combine with his discoveries what the experience of subsequent events, and the researches of subsequent authors, have taught, and to place some part of the subject in a point of view different from what any writer has done. Persons proceeding to the lower degrees in civil law and medicine are obliged to bring testimonials of attendance on the lectures of the professors;

but none of the other professors are directly concerned in the public education of the university.

Like Oxford, the university of Cambridge is amply provided with public rewards; of these, there are two given to encourage the study of biblical literature, namely, the Norrisian and the Hulsean prizes. *The Smith's prizes* are two annual prizes of 25*l.* each, adjudged to the best proficients in mathematics and natural philosophy. The examination takes place soon after the admission of the questionists or candidates; and the attainment of the prizes is considered by many to be above all other academical honours. There are numerous classical prizes, amongst which are two gold medals of the value of fifteen guineas each, given annually by the chancellor of the university to two commencing bachelors of arts, who show themselves the greatest proficients in classical learning. The representatives of the university give likewise annual prizes of fifteen guineas each to two bachelors of arts, and two under-graduates who compose the best dissertations in Latin prose. There are also three gold medals of the value of five guineas each, directed by Sir William Browne to be given to three under-graduates on the commencement-day. The first to him who writes the best Greek ode in imitation of Sappho; the second for the best Latin ode in imitation of Horace; and the third for the best Greek and Latin epigrams: the former after the manner of the Anthologia, the latter after the model of Martial. And in addition to these is the Porson prize, which consists of one or more Greek books annually given to such resident under-graduate as shall make the best translation of a proposed passage in Shakspeare, Ben Jonson, Massinger, or Beaumont and Fletcher, into Greek verse. For the encouragement of English poetical

composition his royal highness the late Duke of Gloucester, when chancellor, gave annually a gold medal (which custom the present chancellor continues) to be conferred upon a resident under-graduate, who composed in English the best poem in heroic verse. The Seatonian prize is annually given to that master of arts who writes the best English poem on a sacred subject.

The scholarships attached to the university are, 1st, The Craven, five in number, of the value of 50*l.* per annum each; 2d, Battie's, which were founded for the encouragement of the study of medicine; 3d, Browne's, value 21*l.* per annum; 4th, Bell's, eight in number, which are given to the sons or orphans of those clergymen of the Church of England whose circumstances and situations are altogether such as not to enable them to bear the whole expense of sending their sons to this university. The value of these is about 70*l.* per annum. 5th, Pitt's, which is endowed with the clear annual income arising from 1500*l.* 6th, Tyrwhitt's Hebrew, six in number. 7th, Crosse's, three in number, which are endowed with the sum of 2000*l.*; and, 8th, Lumley, ten in number, of the value of 15*l.* per annum each.

The following are the collegiate establishments of Cambridge, in order of foundation. It will be observed that the name *Hall* is not given as at Oxford, to houses without endowment; but that it is given indiscriminately with college.

Peter House was founded, in 1284, by Hugh de Balsham, and at present consists of a master, William Hodgson, D.D., sixteen fellows, besides ten bye-fellows, and fifty-two scholars. One fourth part of the foundation fellows are required to be in priest's orders; and the bye-fellows are not entitled to any office or voice in the affairs of the college.

Clare Hall.—This house had, in more ancient times, the name of University Hall, which is supposed by some to have been that called Solere Hall in one of Chaucer's Canterbury Tales. The present establishment was founded, in 1326, by Lady Elizabeth de Burgo, sister and co-heir of Gilbert, earl of Clare, and consists of a master, William Webb, D. D., ten senior or foundation fellows, nine junior, and three bye-appropriation fellows, besides scholars, students, and foundation servants.

Pembroke Hall, though not large, has always possessed its full share of literary reputation, and even in several respects surpassed in celebrity some that are larger. It was founded, in 1347, by Mary de St. Paul, the widow of Amyer de Valence, earl of Pembroke. This lady had the misfortune to lose her husband the very day she was married; and it is therefore said of her that she was virgin, wife, and widow all in one day. King Henry VI. was so liberal a benefactor to the society, as to obtain the name of a second founder. The present foundation consists of a master, Gilbert Ainslie, D. D., sixteen fellows, thirty scholars, and several exhibitioners. Fourteen of the fellowships are open to persons of every nation, with this limitation, that no more than three may be filled by natives of the same county.

Gonville and Caius College, originally styled Gonville Hall, was founded in 1348, by the Rev. Edward Gonville, rector of Torrington in Norfolk, who placed in it a master and four fellows. The foundation was subsequently increased by Dr. John Caius, in 1558, and a new charter obtained, by which the college was to be designated "Gonville and Caius College." The present society consists of a master, Benedict Chapman, D. D., twenty-nine

fellows, twenty-six scholars, and eight exhibitioners. Two of the fellows must be physicians; and in addition to this encouragement to the study of medicine, this college possesses four studentships, each of the annual value of 113*l.* 8*s.* founded by C. Tancred, Esq., (who died in August, 1754). The students are required to take the degree of Bachelor in Physic as soon as they are of sufficient standing, and they may hold the studentships for three years after their degree. Those, therefore, who are elected previous to admission at any college, can hold them eight years. This college is the only one in either university which has served, in reality, as a nursery for physicians.

Trinity Hall, before it passed into a regular college, had been a sort of literary retreat for some neighbouring monks. John de Crowder, the twenty-second prior of Ely, about 1321, bought a house at Cambridge, on the site now occupied by Trinity Hall, and sent to it some of the Ely monks for the purpose of acquiring university learning. The site was some years afterwards granted to William Bateman, bishop of Norwich, who built the present college. The society now consists of a master, Thomas Le Blanc, LL.D. twelve fellows, of whom ten are usually laymen, and fifteen scholars.

Corpus Christi, or Bene't College, was founded in 1351, by the benevolence of two societies or guilds in Cambridge, one called the Gilda Corporis Christi, the other Gilda Beatæ Mariæ Virginis. The library possesses the valuable manuscripts left by Archbishop Parker to the college, which are subject to very particular restrictions. The foundation at present consists of a master, John Lamb, D. D., dean of Bristol, twelve fellows, and several scholars and exhibitioners. Its buildings, commenced in 1823, are considered to be

among the most elegant specimens of modern Gothic architecture in either university.

King's College is no less celebrated for the magnificence of its buildings than for the number of illustrious men who have belonged to it. It was founded by Henry VI., in the nineteenth year of his reign, and by him connected with Eton College. The society consists of a provost, George Thackeray, D. D., chaplain in ordinary to her Majesty, and seventy fellows and scholars, all of whom are elected from the seventy scholars of Eton by seniority. Some peculiar advantages appertain to King's. The provost has absolute authority within the precincts of the college; and by special composition between this society and the university, its under-graduates, (under certain restrictions) are exempted from the power of the proctors and other university officers, within the limits of the college; neither by usage do they keep any public exercises in the schools, nor are they in any way examined by the university for their Bachelor of Arts' degree.

The magnificent chapel of this college surpasses in architectural work any edifice at Oxford, and is allowed by many to be superior to every Gothic building in Europe. It was begun by Henry VI., and its construction was continued under several reigns. Henry VIII. completed it in 1515, in a manner, though, not exactly according to the original plan of Henry VI.

Queen's College was founded by two queens, Margaret of Anjou, consort of Henry VI. (in 1446) and Elizabeth Widville, consort of Edward IV., (in 1465). The foundation has a president, Joshua King, LL. D., nineteen fellows and twenty-six scholars. It is considered that this college is the oldest brick building in the university, and is

of that style, which before the time of Inigo Jones and Sir Christopher Wren, was styled Gothic.

CATHERINE HALL was founded in 1475, by Robert Woodlark, D.D., a native of Wakerly, in Northumberland, and chancellor of the university in 1459 and 1462. The society consists of a master, Joseph Proctor, D.D., fourteen fellows, of whom six are on the foundation, and twenty-six scholars.

JESUS COLLEGE is built on the site of the monastery of St. Radegundis, which John Alcock, bishop of Ely, having obtained a licence, in 1496, from Henry VII., converted into a college. The original establishment (according to its charter) provided for a master, six fellows, and a certain number of scholars. By subsequent benefactions the fellows are now sixteen, being reduced to that number, from eighteen, by Queen Elizabeth; of whom, eight must be from the northern counties, and eight from the southern: only six out of the sixteen are required to be in priest's orders. Its present master is William French, D. D.

CHRIST'S COLLEGE was originally founded in 1505, by King Henry VI., under the name of God's House. In 1505, Lady Margaret, countess of Derby and Richmond, and mother of Henry VII., changed its name, incorporated its revenues with the present college, and liberally endowed it. The present establishment consists of a master, John Graham, D. D., vice-chancellor, and seventeen fellows, fifteen of whom must be in orders, and more than fifty scholars and exhibitioners.

ST. JOHN'S COLLEGE, of which some speak as the oldest in Cambridge, arose out of the ruins of an hospital of canons regular of St. Augustine, dedicated to St. John the Evangelist. The present society was founded in 1511, by the executors of Lady Margaret, countess of Richmond

and Derby. The original endowment was for fifty fellows; but part of the foundation estates being seized by King Henry VIII., the funds were found to be sufficient for thirty-two only. These fellowships are by letters patent from George IV. thrown open (with one exception, which is in the appointment of the Bishop of Ely,) to all natives of England and Wales. There are also thirty-four fellowships founded by different benefactors which have all the privileges of the former. The number of scholarships at this college is one hundred and fourteen, beside which there are a great number of exhibitioners. A rivalry has for many years subsisted between St. John's and Trinity Colleges, regarding the mathematical attainments of their respective members; the latter has, of late years, been distinguished for its superiority in classical learning. The present master of St. John's is Ralph Tatham, D.D.

Magdalene College was originally a hall belonging to different fraternities of monks, of the Benedictine order, who coming from the once celebrated monasteries of Ely, Ramsay, and Walden, were here united for literary purposes, by Pope Benedict, in 1130. The present college was begun in 1519, by Edward Stafford, duke of Buckingham, and completed in 1542, by Lord Chancellor Audley. It at present consists of a master, the Hon. and Rev. George Neville Grenville, M. A., chaplain in ordinary to the Queen, four foundation and thirteen bye-fellows, with thirty-nine scholars.

Trinity College was founded by Henry VIII., in 1546, on ground which had been occupied by several suppressed hostels whose revenues he settled on his new foundation, and thus atoned, by his encouragement of literature, for his attack on superstition. The society consists of a master, William Whewell, B. D , who is appointed by the

crown, sixty fellows, and sixty-nine scholars. The fellows are chosen from the scholars, ineligible if M. A., or of sufficient standing to take that degree; all of them are required to go into priest's orders within seven years after they commence master of arts, except two, who are appointed by the master and permitted to remain laymen. The number of independent members in general, as well as those of rank and fortune belonging to this foundation exceeds by far that of any other college at either university. Nor is it surpassed by any as a place of education; a fellowship at this college being considered from the select character of the competition, as the highest collegiate honour in England.

Emmanuel College was built on the site, and partly of the materials of an old monastery, which had been occupied by a society of friars, professing the order of the famous St. Dominic, called in the Saxon Chronicle, *the father of all monks*, and said to have ascended to heaven, A.D. 509.

"That Emmanuel College was, in some measure, originally a nursery for Puritans," says Mr. Dyer, "is known to every one, and every one too will remember the curious old song, called the 'Mad Puritan,' meant as a banter, but characteristic of the place:—

'In the house of *Pure Emmanuel*
I had my education,
Where my friends surmise
I dazzled my eyes
With the light of revelation:
Boldly I preach,
Hate a cross, hate a surplice,
Mitres, copes, and rotchets:
Come, hear me pray
Nine times a day,
And fill your head with crotchets.'"

Sir Walter Mildmay, chancellor of the Exchequer and privy-councillor in the reign of Queen Elizabeth, founded this college in 1584; and it, at present, consists of a master, George Archdall, D. D., fifteen fellows, and thirteen scholars.

Sidney Sussex College is the least foundation in the university, and occupies the site on which was formerly a religious house of Franciscans or Grey Friars. It was founded, in 1598, by Lady Frances Sidney, countess of Sussex, and has a master, William Chafy, D. D., twelve fellows, twenty-two scholars, and four exhibitioners. The fellows are obliged to take orders within three years from the time of their election, and the degree of Bachelor in Divinity at the regular period prescribed by the university statutes.

Downing College was founded in pursuance of the will of Sir George Downing, of Gamlingay in Bedfordshire, dated 1717; but the great seal was not affixed to the charter for its incorporation till the 22d of September, 1800. On the 18th of May, 1807, the first stone was laid; since which time the building has proceeded at intervals, at the expense of upwards of 60,000*l.* When finished, it will make a most magnificent structure, consisting of one large stonefaced quadrangle, more spacious than that of Trinity College. The society, when complete, will consist of a master, two professors (one of the laws of England and one of medicine), sixteen fellows (two of which only are clerical), and six scholars. The objects of the foundation are stated in that charter to be the study of law, physic, and other useful arts and learning. At present the master, Rev. T. Worsley, M. A., professors, and three fellows only, are appointed.

The number of members on the books of the university of Cambridge exceeds 5700, of whom near 2900 are members of the senate. This is more than double the number which it had in 1811; and this rapid increase is to be

ascribed to the circumstance of its accommodation for students not being restricted by the extent of the college buildings as at Oxford.

The *University Library* of Cambridge, which, like the Bodleian, has the privilege of demanding a copy of every work published in England, is extensive, containing about 120,000 volumes; and rich in the possession of numerous valuable and curious manuscripts. Amongst which are, the celebrated manuscript of the four Gospels and Acts of the Apostles, known by the name of the *Codex Bezæ*, which was presented to the library by that distinguished reformer. 2. A copy of the Magna Charta, written on vellum; 3. Some valuable manuscripts purchased at the sale of Dr. Askew's collection; 4. Many curious Syrian manuscripts presented by the Rev. Dr. Buchanan; 5. A Coptic MS., written upon long narrow papyrus with an ancient stylus; 6. A Koran upon cotton paper, superbly executed.

The most important acquisition made by this library was that of the collection which had belonged to Dr. Moore, bishop of Ely, amounting to 30,000 volumes. This noble collection, which is singularly rich in the productions of the early English printers, was purchased for six thousand guineas by King George I., at the instance of Lord Townshend, and by him presented to the university; which donation gave origin to the well-known epigram—

> "The King observing with judicious eyes,
> The state of both his Universities,
> To one he sends a regiment:* for why?
> That *learned* body wanted *loyalty*.
> To th' other books he gave, as well discerning
> How much that *loyal* body wanted *learning*.

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* The ministry had at the same time sent a troop of horse to Oxford, to suppress some disturbances that happened there.

Sir William Brown, the celebrated physician replied to the above lines in a manner which extorted praise even from Johnson himself, in favour of a Cambridge man:—

> "The king to Oxford sent his troop of horse;
> For Tories own no *argument* but force.
> With equal care, to Cambridge, books he sent;
> For Whigs allow no *force* but argument.

The library of Trinity College is highly valuable, and contained in a very magnificent structure built by Sir Christopher Wren. Amongst the manuscripts which it contains are several of Milton's poems in his own handwriting, which prove that he originally intended his "Paradise Lost" as a sort of Drama (in the manner of the "Mysteries"); and Dr. Bentley's MS. additions of Æolic digramma to his edition of Homer. The Arabic MSS. left by Dr. Gale, and those relating principally to English antiquities, left by his son Dr. Roger Gale, are accounted very valuable; Sir Isaac Newton's own copy of his "Principia," with his manuscript notes and his letters to Roger Coles, are likewise here, together with the voluminous Shakspeare manuscripts and printed books of Edward Capell, a catalogue of which was printed by Mr. Stevens, in his *Repertorium Bibliographicum.*

Some of the other colleges possess considerable libraries which contain many rare and curious books and manuscripts.

CHAPTER IV.

THE GREAT CHURCH SOCIETIES.

THE CHURCH OF ENGLAND FORMERLY TOO LITTLE PROSELYTIZING.—THE ESTABLISHMENT OF HER GREAT SOCIETIES AND THEIR BENEFICIAL RESULTS.—THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE—ITS CHARACTER AND EXTENSIVE USEFULNESS.—THE SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS—ITS HISTORY, PROGRESS, AND PRESENT OPERATIONS.

CHARLES II., whom a wit once lauded as having "never said a foolish thing," once observed, that "Presbyterianism was not the religion for a gentleman." The observation, although unjust and indecent, points to a fact, which characterising our church, in his days, is not undeserving of consideration. The temperate dignity and even repose which the church manifested in that time—its utter freedom from fanaticism, and even from enthusiasm—its contrast to the busy, meddling, pragmatical spirit of the churches of Rome and Geneva, suggested the observation to the acute monarch, who had experienced from the oppressive formalities, and intriguing spirit of the Scotish church of his age, a multiplicity of annoyances. The Anglican church, so modest, so scriptural, so catholic, and therefore, so little controversial, as dreading, above all things, schism and dissension, shunned with dignity the honours of noisy notoriety to which her rivals unceasingly aspired. When her existence was threatened and her subversion attempted, she defended herself and those precious truths whereof she was the divinely appointed guardian,

with carnage and determination, which were not the less real because they were unostentatious. Witness her conduct when seven of her episcopal pastors were by the orders of her inveterate enemy exposed to the ignominy of a public trial. A jury, whom the court could neither intimidate nor corrupt, declared them innocent of the imputed offence. The acclamations rent the air—the roof of Westminster Hall and the neighbouring streets resounded with expressions of popular delight; and when the venerable prelates issued from the court, to which they had been borne as criminals, "every man," says Burnet, "seemed transported with joy; bonfires were made all about the streets, and the news going over the nation produced the like rejoicings and bonfires all England over." "As I was taking coach in the little Palace-yard," says Lord Clarendon, "I found the Bishop of St. Asaph in the midst of a crowd, the people thinking it a blessing to kiss any of these bishop's hands or garments." And how did they comport themselves? Mildly shunning the thousands that flocked round them—bidding them return home and obey the king and the law—shrinking away from their friends as though they had been their foes, they sought to avoid the manifestations of affection with which they were greeted. Apostolical in their spirit, these honours were painful to them: and this is but one of many instances in which the church has evinced a becoming reserve in times of great excitement singularly contrasted with the conduct of other religious denominations who have sought with avidity the cheap honours of seeming martyrdom.

It may, however, be safely admitted, now that so much has been done to wipe out the reproach, that this spirit was carried too far by the church—that she has been too little of a proselytizing church—that she has cared too little for ex-

tending her communion, and that, from feelings of morbid delicacy, she has been silent when she ought to have spoken out—has been still when she ought to have been up and doing. Her machinery was, of itself, scarcely sufficient to meet the wants of the times; too broadly drawn was the line between clergy and laity, in forgetfulness of her own article, which, so far from confining the definition of a church to those who minister, speak of it as "a congregation of faithful men." The evil to which we allude has been removed by the establishment of those societies which, from their essential services to the church, to whose labours they have been auxiliary, we designate The Great Church Societies. Composed of laymen and ecclesiastics, they have contributed greatly to strengthen the hold of the church on the community. They have enabled her to multiply her resources in effecting the great task imposed by the necessities of modern times—the spread of scriptural principles. In the diffusion of the Holy Bible rests the claim of the English church to the affections and support of the people. Popery, infidelity, heresy, can only be successfully combated by spreading the scriptures far and wide. In vain is the pulpit—*there* may scriptural doctrines be taught, but to none can those teachings be effectual except to such as have the Bible to refer to as their standard of faith. For this great purpose, the church, as such, has no funds. These have been supplied to her by the wealth of a pious laity who, having freely received, freely give, and who are themselves blessed in being made, under God, the instruments of conveying blessings to others—the blessings by which the glad tidings of salvation are proclaimed to perishing millions!

The Society for Promoting Christian Knowledge is one of those institutions, established by the Church of England, at the close of the seventeenth century, to stem the torrent

of infidelity and licentiousness, which, at that period, threatened the destruction of religion and morality in these countries. It owed its origin to the zeal of Dr. Thomas Bray, and a few others of the highest consideration among the clergy and laity, who, under the sanction of Dr. Henry Compton, bishop of London, met for the first time on the 8th of March, 1698. The first meeting consisted of only five persons; but their numbers greatly increased, and in about two years the sphere of their operations became so extended that it was found necessary to separate the institution into two distinct branches. The Society for Promoting Christian Knowledge continued to prosecute its original designs, whilst the Society for the Propagation of the Gospel in Foreign Parts confined its exertions to the diffusion of Church of England principles in the colonies and dependencies of the British empire. The operations of the Society, now under our consideration, are divided into two great branches—foreign and domestic. And its domestic operations are classed under three heads: 1st, The education of the poor in the doctrines and truths of Christianity, as taught by the Church of England; 2d, The gratuitous supply and cheap distribution of the Holy Scriptures, the Book of Common Prayer, the Homilies of the Church, and religious books and tracts; as well as books of general instruction; 3d, The Translation of the Scriptures, the Common Prayer Book, and other books, into foreign languages.

1*st. The Education of Children.*—On the very first day of its meeting, a resolution was passed to consider "how to further and promote that good design of erecting catechetical schools in each parish in and about London." And on the 10th of March, 1698, being the second meeting of the Society, the following resolution was passed: "That this Society will subscribe a stock for insurance on the charge of setting

up the schools for promoting Christian knowledge; and that Mr. Justice Hook do draw up an instrument of insurance, and form a subscription, for the contributors in their respective parishes." So well did the Society succeed in their measures, that within ten years nearly five thousand children in the metropolis alone were receiving the benefits of a Christian education through its instrumentality. And it is an important fact, that to the aid and encouragement afforded by the Society, is owing the origin of some of the earliest parochial and ward schools in the metropolis, as well as the annual assembly of the charity Schools of London and Westminster in the cathedral church of St. Paul. "Comparatively few," observes the writer of one of the Society's annual reports, "who have witnessed the impressive and affecting scene, and listened to the chorus of praise ascending from so many thousand children's voices, are aware of the origin of this meeting." But the Society's exertions were not confined to the metropolis. By means of correspondents, it carried on the good work in all parts of the country; and in the year 1741, more than two thousand schools had been founded by the Society's efforts throughout the kingdom. At a subsequent period, about the year 1784, it afforded its support and encouragement to the system of Sunday Schools introduced at that period. But it has proceeded on the expressed and avowed principle, that religion, as inculcated by the Church of England, should be the basis of education; from which distinct line the Society has never deviated. It is by so doing, that it has really become the handmaid of our venerable church, whose edifying services and decent rites are blended by its instrumentality with the earliest religious associationss of such vast numbers of our fellow-countrymen. The Society steadily continued its encouragement to this new and powerful method of supplying

the working-classes with a religious education, till the year 1811, when the completion of the great work, of which it hath laid the foundation, was transferred to the National Society for the Education of the Poor in the Principles of the Established Church; and the incorporation of that society by royal charter, in 1817, became the means of increasing and regulating the efforts previously made in this important department. "It must not be forgotten, however," to use the words of the able report from which we have before borrowed, "that the Society for Promoting Christian Knowledge still cheerfully co-operates in the work, which prospered so well in its hands, by supplying large quantities of Bibles, New Testaments, Common-Prayer Books, and tracts to these schools, at a rate far below the cost price, and frequently by bestowing large gratuitous grants, where the means of purchasing them are wanting."

2d. Issue of Books.—The next important branch of the society's designs is the gratuitous supply and cheap distribution of books and tracts, by which stores of religious knowledge are furnished to all the inhabitants of this vast empire. The society has, we are informed, two catalogues; namely,

The Permanent Catalogue—consisting of Bibles, New Testaments, Common Prayer Books, the Homilies, and religious books and tracts.

The Supplemental Catalogue—containing books which combine amusement with instruction.

According to the first, we see that the society accompanies the Bible with the Church Liturgy, and issues a great variety of plain and sound devotional treatises, containing the general substance of whatever is found in the Holy Scriptures, whether for doctrine or duty, including full explanations of the sacramental rites. And the object of the second class of publications is to furnish the minds

of the poor with something better than the stimulants of excitement and intoxication, and to prepare their minds for the reception of religious knowledge. It likewise tends to counteract the poison of the innumerable irreligious and immoral publications which disgrace the press of this country, and to gratify the thirst for information in the laborious classes of society with books of useful knowledge and innocent recreation.

One of the most considerable items in the account of the society's expenditure is for school books, the applications for which have of late years greatly increased, owing to the measures that have been recently taken for the erection of new churches throughout the kingdom, and especially in the metropolis,—as a school, in most instances, follows the establishment of a new church. The parochial and school-lending libraries, formed by the society, as well as the charitable distribution of books by the clergy (who are in numerous instances furnished with the means of distributing gratuitously among their poor parishioners, bibles, common prayer-books, and tracts), have likewise tended, in no slight degree, to diffuse amongst the lower orders, of all ages, the benefits of religious and moral instruction. And the establishment of the Saturday Magazine, which took place in 1832, had almost an immediate effect in checking the increasing appetite of the multitude for publications which appealed to their worst passions and prejudices, and in creating a desire for more instructive reading. Previous to the publication of the above magazine, it was calculated that not less than three hundred thousand weekly penny papers were sold in London alone, entirely directed against the principles and institutions of religion. Such an enormous circulation of infidel and licentious opinions inflicted the most serious evils upon society; and it is impossible to conjecture the

extent the mischief would have attained, had not the excellent institution we are now giving an imperfect account of, come forward and checked the progress of this anti-christian literature by the publication of this, and other works of a christian, moral, and entertaining character.

Another important feature in the history of the society is the care which it has constantly shown for the spiritual necessities of the army and navy,—a large and important portion of the community, which, at the time of the formation of the society, was in a very low state of moral and religious discipline. The liberality of the society, in affording this species of aid, commenced in 1701, and was met many years subsequently by a corresponding feeling on the part of King George I., who, sensible of the great services thus rendered, directed that the expenses incurred by the society in supplying their books and tracts, amounting to about 500*l.*, should be defrayed by his Majesty's treasurer. Through a long course of years the society continued its watchful superintendence of the religious interests of the brave defenders of their country; and it had at length the satisfaction to see that His Majesty's government had become fully impressed with the necessity of supplying more extensively its publications to the army and navy. In the year 1825 an order was issued by His Royal Highness the late Duke of York, the commander-in-chief, that every soldier who could read, should be furnished with a bible and prayer-book for his own use;—and since that period the society has furnished one half of the bibles and the whole of the prayer-books, required for the use of the army, at cost price. In 1827, a similar arrangement was made for the navy, at the desire of his late Majesty King William IV., then lord high admiral; who, at the same time, we are informed, made an order that the religious books or tracts

supplied to the ships of war should be selected from the catalogue of the society's works. From a fund left by the late Archdeacon Owen, chaplain-general of the army, the society has been enabled to provide books for regimental schools, and for forming regimental lending libraries. Many commanding officers have gratefully acknowledged the benefits which the latter have conferred upon the service, in affording the troops a quiet and wholesome resource in leisure hours, and, in many instances, in keeping them from the public houses and vicious company.

3d. Translations.—The operations of the society in this department began as early as 1709, when it published a new edition of the common prayer-book in the Welsh language. Since that period near a hundred thousand impressions of the bible, liturgy, and metrical psalms in the Welsh language have been distributed by the society throughout the Principality. In the year 1712, a large number of books of common prayer, church catechisms, and other religious works in the Irish language, were printed at the expense of the society, and circulated partly in Ireland and partly in the Highlands of Scotland. Nearly a century afterwards the late Dr. Norman Mc Leod, of Glasgow, visited Ireland, where he drew up a prospectus of a design to translate into Irish metre the psalms of David, which he submitted to the consideration of the society, with a view of obtaining their assistance. From that interesting paper we learn that Dr. Mc Leod visited the west and north of Ireland, to ascertain the precise character of the dialect of the ancient Celtic, spoken by the Irish. He found, he tells us, as he anticipated, that the Irish Gaelic was fundamentally the same with that spoken by his own countrymen; and he was forcibly struck with the similarity which existed between the Irish and Highlanders in their manners, habits, and

peculiarities of character. He saw in them the same ardent enthusiastic attachment for their native language, the same love for poetry and music, and was led to regret that the Irish had never been favoured with a metrical version of the psalms, while the Highlanders of Scotland have had one in *their* dialect for the last hundred and sixty-six years. Knowing the love which the Highlanders have for the metrical version of the psalms, and the happy effects which resulted from the circulation of that portion of the Scriptures in Gaelic poetry, Dr. Mc Leod resolved to do all that lay in his power to procure the same blessing for the poor Irish. Having devoted a great part of his life to the study of the Celtic language, and studied the peculiar dialect spoken in Ireland, he felt qualified to commence the task of preparing a version of the psalms in the Irish Gaelic; and with that intention, he made several excursions to Ireland, procured Irish books and manuscripts, and having succeeded in obtaining the assistance of a good Irish scholar, intimately acquainted with the idiomatic peculiarities of that language, he was enabled to bring his labours to a conclusion.

The Foreign Translation Committee of the Society for Promoting Christian Knowledge was formed with the view of ascertaining the state of the existing versions of the Holy Scriptures, and of the liturgy, and of the expediency of preparing new versions in any particular language. In pursuance of the first of these objects, the state of the Oriental versions of the Scriptures, especially in those languages which are spoken in the British dominions in India, naturally formed a prominent subject of inquiry. They had the advantage of being assisted in it by Mr. Wilson, Boden professor of Sanscrit at the University of Oxford, who favoured them with a very valuable report on the

translations of the Holy Scriptures, already made or contemplated in Bengal. Professor Wilson recommended to the committee that a new Sanscrit version should be undertaken, not only on account of the extensive circulation which might be expected in consequence of its being intelligible to Sanscrit scholars from one end of India to the other, but because it could be made a common standard to all the vernacular dialects of the country, for abstract and doctrinal terms. He observed that most, if not all, the current forms of speech in India are dependent upon Sanscrit for words to express metaphysical ideas; and that if they had a fixed source from which to derive them, equally available to all, and which it would be advisable to indicate to all translators over whom the societies at home have authority, as the standard to refer to, a uniform phraseology would be established in India, as it has been in Europe, with the same advantages of convenience and ultimate precision.

The committee shortly afterwards entered into communication with the Bishop of Calcutta, and the principal of Bishop's College, and authorised them to take such measures as they might deem proper for effecting a new version of the Holy Scriptures into Sanscrit, and they were likewise empowered to proceed with such Oriental versions of the liturgy, as they may deem requisite, without waiting for further communications from England. The society has, by the extensive circulation of these works, done much to accomplish the grand object for which they were undertaken, namely, to unite the pagans and christians throughout the vast Indian Empire in the bonds of communion with the Church of England.

The revision of the French bible was the next principal point to which the attention of the committee was directed.

In this important and difficult undertaking, the most scrupulous care has been observed to give the precise meaning to the sacred text, and in no case to sacrifice the doctrine or spirituality of the originals to mere elegance of style. The committee likewise undertook a revised edition of the liturgy in French, in which they made use of the society's new version of the French bible.

The most important of the remaining works undertaken by the Foreign Translation Committee, are, 1st, the translation of the bible into Arabic, which has been placed under the direction of the Rev. C. F. Schlienz, to whom the committee likewise entrusted the charge of superintending the new Arabic version of the liturgy through the press. 2d, The circulation of the New Testament and also of the liturgy, in the interior of Spain, which has been attended with considerable success, several thousand copies having been eagerly purchased by those Spaniards who have declared their attachment to the true Catholic church. 3d, The translation of the Liturgy into modern Greek, which has been completed at Athens under the superintendence of the Rev. H. D. Leeves. In the beginning of this work the committee have inserted a notice to the following effect: that the translation has been made—"not with the intention of introducing the use of our own liturgy into any foreign church, but solely for the purpose of making known to all, what are the rites and ceremonies, and doctrines, of the Church of England." 4th, The translation of the liturgy into the Russian language; and lastly, its translation into the Dutch language, which was completed in 1835, under the superintendence of the Rev. Dr. Bosworth, the British chaplain at Rotterdam.

The second great branch of the society's designs has been the promotion of christian knowledge in our colonial

possessions, and other foreign dependencies of the empire. In this, it has been aided by the establishment of numerous foreign committees, whose labours have been eminently successful in diffusing far and wide the knowledge of the Divine truth. The welfare of the Indian church has, from its vast importance, naturally attracted the most anxious attention of the society. Its operations in this direction commenced as early as the year 1710, when it took up the Danish mission at Tranquebar, then declining for want of support, and under its auspices those admirable men were engaged in the work, whose names have become honoured among the heathen, and "in all the churches of the saints." Shortly afterwards an East Indian Mission Committee was formed by the society in London, and a separate fund for Indian affairs opened. To this mission a printer, types, printing-press, &c., were sent in the year 1712; and by means of this assistance the missionaries were enabled at different times to translate and publish several editions of the whole or part of the Holy Scriptures, the Book of Common Prayer, the Psalter, and many books and tracts in the Tamul, Hindostanee, and Portuguese languages. The judicious circulation of these were highly instrumental in the progress of Christianity in the East; and several large congregations of native Indians were quickly formed by means of the society's exertions. An eye-witness described the appearance of their villages, when contrasted with that of the pagan towns by which they were surrounded, as a most affecting proof of the good that was accomplished, and as an encouragement to persevere in missionary labours.

Although the establishment of this mission was an experiment upon a comparatively small scale, yet the society perceived and regretted the impossibility of doing more, while no public countenance was given to Christianity, and

the European inhabitants of Asia continued to be inadequately provided with religious instruction. Under such circumstances, the society felt that nothing remained but to persevere in the limited task which had been undertaken, and be ready to improve the first opportunity of promoting Christian knowledge upon a larger scale. Accordingly, on the establishment of the Indian episcopate, the society took measures for enlarging the sphere of its operations. It placed at the disposal of Bishop Middleton and his successors the pecuniary means which were requisite for promoting its great designs. And when the Society for the Propagation of the Gospel in Foreign Parts founded and endowed, on the bishop's suggestion, a mission college at Calcutta, this society contributed 5000*l.* towards its erection, together with the sum of 6000*l.* for the endowment of scholarships.

Since that period the superintendence of the Indian missions has been transferred to the Society for the Propagation of the Gospel in Foreign Parts, as being more peculiarly within its province; but the society has not relinquished its concern for their welfare, being still active in its efforts to convey a knowledge of Christian principles and practice to the colonies and dependencies of the empire. It frequently votes large grants for the erection of churches and schools in all the missions, and continues to furnish them with liberal supplies of books, paper, and other stores.

But the foreign exertions of the society have not been confined to the East. The West Indian islands, owing, in a great degree, to the measures of the Society for Promoting Christian Knowledge, have been placed in the closest connection with the Church of England. It has for many years supplied the parochial schools established in the different islands with elementary and religious books. And since the erection of the episcopal sees of Jamaica and Bar-

badoes, committees of the society have been formed at all the principal places in those dioceses, and large sums have been placed from time to time at the disposal of the bishops, to be appropriated by them in such a manner as appeared, in their judgment, most conducive to the society's general designs. To the spiritual wants of the newly emancipated population of the islands, its attention has likewise been directed with most favourable results. A supply of common prayer-books, to the amount of 1000*l.*, was, in 1834, placed at the disposal of the bishops for distribution among the negroes; and other liberal measures have been adopted by the Society for the Promotion of Christian Knowledge amongst that numerous class of the West Indian population. The following act of the society merits particular notice,—namely, the timely grant of 2000*l.* towards the reparation of the churches and charity schools injured or destroyed in the island of Barbadoes by a dreadful hurricane, on the 11th of August, 1831. Bishop Coleridge in his letter to the society, informing them of the visitation, stated that there was not a single church or chapel which had not been either reduced to a heap of ruins, or so materially damaged in the walls and roof, that service could be performed in it only when the day was fine. He pointed out the demoralizing and distressing effects which must ensue in a population of more than one hundred thousand souls, from the interruption, for any great length of time, of the regular instruction of youth, and the due administration of the ordinances of religion; and concluded by commending to the benevolence of the society the cause of religion in the island.

Large grants have likewise been made by the society to promote its designs in furtherance of the propagation of the Church of England principles in the dioceses of Nova

Scotia and Quebec. The operations of the numerous committees appointed in them have been attended, according to their respective reports, with very satisfactory results; but they complain of the insufficiency of the means placed at their disposal for promoting the great objects of the society. This, however, is a reproach which the liberality of the society's friends is quickly removing. The reports of the several committees acknowledge, in grateful language, the benefits which the society has conferred in those dioceses by the large grants of religious books and tracts it has sent out to them for the promotion of Christian knowledge. And the bishop of Nova Scotia, some years ago, wrote to the society, that "its objects, and operations have thus been made extensively known, and the blessings they have dispensed are as extensively felt, and have prompted many a prayer for the favour of Heaven upon all their labours. Many a solitary dwelling in the wilderness has been made to rejoice by their benevolence; and scarcely a settlement can be found in the wide forests of Nova Scotia and New Brunswick, or in the islands of Prince Edward, Newfoundland, or Bermudas, where some of their treasure is not deposited. Many, very many, pious members of the church, too, in those distant colonies, have been taught to look to the society as the chief source, under Providence, of sound religious knowledge and improvement for themselves, and their children, and their children's children, and a centre and bond of union for the whole British Empire."

In the very imperfect account which we have given of the Society for Promoting Christian Knowledge, we see it instrumental in diffusing and enforcing the practice of the gospel in every quarter of the globe. At home, and abroad —among old and young,—among the pagans of the East

who have never received the light of the gospel, and among the new settlers in the forests of North America, who are in danger of forgetting its existence;—we see it ever on the look-out for fresh opportunities of forwarding the great task it has taken in hand, and of availing itself of every opening which affords a prospect of additional usefulness. In conclusion, we would express a hope that this excellent institution will continue to receive the liberal and cordial support of the rich of this country, which alone can enable it to persevere in its exertions, in providing christian knowledge for our increasing home population, and extending its blessings to the benighted inhabitants of our colonies.

The Society for Propagating the Gospel in Foreign Parts was incorporated by royal charter on the 16th of June, 1701, for the "maintenance of a learned and an orthodox clergy in our plantations, colonies, and factories." Previously to the establishment of this institution, America and our other colonies were inhabited by persons who were generally disaffected to the Church of England, and many of whom had settled there, on account of their suffering for nonconformity at home;—accordingly, we find that they formed themselves into independent congregations, or lived without public worship of any kind. In 1679, upon an address from several of the inhabitants of Boston, Dr. Compton, bishop of London, induced Charles II. to cause a building to be erected in that town, in which divine service, according to the liturgy of our church, was to be performed; and the bishop likewise prevailed on his Majesty to settle 100*l.* a year for the support of two ministers, who were appointed to the charge. It was soon deemed necessary to provide in a more regular manner for the establishment of a Church of England ministry, who would remove the prejudices of the settlers, and promote amongst them, as much as possible, an agreement in

faith and worship. For this purpose, at the instance of the Bishop of London, Charles II. offered 20*l.* as passage-money, to every minister or schoolmaster (licensed by the bishop), who would undertake the charge of a church or school in New England or any of our colonies. Soon afterwards many churches were built in the Leeward Islands and in Jamaica, to each of which the king sent bibles, common prayer books, books of homilies, articles and canons, and tables of marriages, to the aggregate value of about 1200*l.* When the state of religion began thus to prosper in our foreign plantations, the Bishop of London appointed a commissary in Virginia; and subsequently sent Dr. Thomas Bray as his commissary to Maryland. Dr. Bray, assisted by the contributions of Princess Anne, and several of the nobility and prelates, was enabled to settle numerous additional ministers in that province, and render other great services to the church. With a view of rendering him further assistance in this propagation of Christianity in foreign parts, a society was formed which King William III. incorporated by royal charter.

During a long series of years the society was engaged throughout both the Continent and islands of North America, in sending forth ministers, catechists, and schoolmasters; in promoting the building places of worship; in distributing largely the Holy Scriptures, the liturgy of the Church of England, and religious books suited to the different characters and wants of the population. In this apostolical work the society and its missionaries encountered many difficulties and dangers. The latter found whole settlements living without public worship, without the administration of the sacraments, without spiritual instruction of any kind. Others, again, were found abandoned to all those manifold corruptions of christianity, which naturally

follow the want of a regular and duly qualified ministry; but through the exertions of the missionaries, the people were awakened to a better sense of feeling respecting religious matters, and made sensible of their great importance.

The conversion of the negro slaves formed the next great object of the society's benevolent designs. A school at New York was opened by its agency for catechising and instructing them in the great truths of christianity; but the society found that the negroes were disinclined to embrace the christian religion, chiefly on account of the very little regard shown by their masters to their religious affairs. They were buried by those of their own country or complexion, in the common field, without any christian office; and it was frequently made the subject of conversation in their hearing, that they had no souls, and perished as the beasts. The society's missionaries contended with considerable success against this difficulty, and were the means of bringing many to a knowledge of the christian faith. That memorable event in the history of the last century, which cut off from Great Britain so large a part of her North American dependencies, cut off at the same time from the society a very considerable portion of the objects of its spiritual care. "But,"—to use the words of one of the society's addresses—"it did not retire from the field where it had wrought so long and so beneficially, without leaving a glorious legacy behind—the legacy of a pure episcopal church—a church which, though deriving nothing from the state but its share in the common toleration, holds at this day a high, a pre-eminent place above the various forms of christian worship by which it is surrounded—a church which, though separated from its parent, the Church of England, by local and political barriers, and by some points of discipline, is still one with it in doctrine and in spirit, and regards it with gratitude and veneration."

Confined in its operations, in North America, to those provinces which remained under the authority of the British crown, the society has been better enabled to direct its efforts to improve the moral and religious habits of their inhabitants. It has a large number of missionaries employed in their service, with considerable salaries attached to their appointments, disseminating, in its purest form, the principles of Christianity through the several provinces of North America. It extends, likewise, great assistance, whenever applications have been made, in the erection of churches and schools; and salaries are granted by the society to a numerous body of catechists and schoolmasters, and the people at large are supplied with bibles, prayer-books, and religious tracts as their wants are made known. The society, to complete its good work, contributed largely towards the endowment and support of King's College, Windsor, Nova Scotia, with a view to the formation of a body of native clergy for the service of the colonies.

The diffusing the knowledge of the gospel among the heathen nations of Hindostan has formed, of late years, the most prominent feature in the society's operations. India, since the sixteenth century, has been the scene of many missionary labours. The first, of which we have any account, was undertaken by Francis Xavier, a Roman Catholic, whose tomb, at Goa, at which the eastern pilgrim still offers his devotions, tells us by what qualities he established the authority of his church over so large a portion of the Indian continent, and so many of the adjacent islands. Pope Gregory XV. subsequently formed "the Congregation for the Propagation of the Faith," which was followed by other societies in France and Spain. Their agents were soon spread over the vast tracts of India; but their labours were not conceived in a spirit of meekness and charity. In 1705 two

missionaries were sent out by Frederick IV., king of Denmark, to propagate, for the first time, amongst the inhabitants of India, the principles of the reformed Protestant religion. Other labourers came to their aid, and shortly afterwards the direction of the mission was undertaken by the Society for Promoting Christian Knowledge, from which it was transferred, as we have before seen, to the Society for Propagating the Gospel in Foreign Parts.

For many years subsequent to the first Protestant missionary labours in the East, the impression produced on the natives was almost as nothing in proportion to the immense population of India; yet the missionaries employed in the service of our church societies are shining examples of zeal and devotion, of knowledge and holiness, of meekness, disinterestednes, and charity, worthy of the apostolic age. The virtues of these holy men were justly appreciated by the natives, by whom they were likewise respected as sages and revered as saints; and yet, whilst they preached in the spirit of primitive Christianity, their instructions were heard with indifference, and the number of their converts was small. This disregard to the gospel and inaptitude for the reception of its truths, must be attributed to the sentiments and conduct which prevailed amongst the Europeans in India, altogether discordant with the pure spirit of charity which united the affections and efforts of the apostolical church in the promotion of the common cause. Whilst the truth and dignity of our religion were discredited by the vices of its professors, their neglect of its sacred ordinances, and their contempt of its ministers and doctrines; whilst, in short, no traces of Christian virtues were to be discovered in the conduct of nominal Christians, the natives could not admit the necessity of renouncing the vicious practices, sanguinary rites, and debasing superstitions of their own religion.

The necessity of eradicating the infidelity and correcting the morals of the European population, was felt by all who were desirous for the propagation of the Gospel amongst the natives of India. This undertaking finally engaged the serious attention of the government, who by the formation of an ecclesiastical establishment similar to our own, in principle, form, and toleration, did much to promote the salutary influence of her ministers, and observance of her ordinances amongst the English inhabitants, which consequently did not fail of giving them an increased respectability in the estimation of the natives. The first prelate appointed to preside over the episcopal church in India was Dr. Thomas Fanshaw Middleton, whose unwearied zeal, great knowledge, ability, and judgment were eminently successful in the grand work of improving the habits, morals, and principles of our fellow countrymen, and of reconciling the native Indians to the Christian religion. The great importance of a rational and pious system of education was early felt by Dr. Middleton; and he accordingly became the patron of the free school in the city of Calcutta, which before his arrival had been in a neglected state. Under his directions, annual examinations, at which he himself distributed the prizes, and other improvements, were projected, which accomplished much for its welfare. He likewise gave encouragement to many other schools in which religious knowledge and virtuous principles were communicated to the children of indigent Christians. The bishop next turned his attention to the many religious sects whose contradictory doctrines distracted the opinions of the natives, and prevented the progress of religion according to the tenets of the church of England. He considered the establishment of that Church on a permanent footing throughout the vast regions of the British empire in the East to be

a practicable undertaking if all the clergy in his jurisdiction could be brought to concur in his measures; and for the attainment of this desired object he exerted all his abilities with success. By the rare union of wisdom, talents, and persevering industry, for which he was so pre-eminently distinguished, he changed the whole aspect of religious affairs in the eastern peninsula. Much indeed of this great change was owing to the assistance rendered him by the Society for Propagating the Gospel in Foreign Parts. When the establishment of the Bishop's College of Calcutta was projected by Dr. Middleton, and his intentions transmitted to England, this society afforded him the greatest encouragement and support. The college was designed to afford a sound and liberal education to such native or European youths as might be desirous of devoting themselves to the Christian ministry; and thus to supply a constant succession of missionaries, thoroughly instructed in theology and duly prepared by academical discipline. The property of the college is vested in the Society; and, under its sanction Bishop Middleton prepared a body of statutes for its future government, subject to such alterations as may hereafter be deemed expedient. The ordinary business of the college is conducted by a principal and two professors, appointed and maintained by the Society. The Society likewise annually appropriates a large grant for the support of several theological and lay scholars, who, like all the other students, are educated in the principles and practice of the Church of England. The establishment of this college was dictated by a comprehensive and accurate knowledge of the obstacles which had previously opposed the diffusion of Church of England principles throughout our Eastern empire; and it has been followed by results the most favourable to the great cause of Christianity.

Bishop James, who succeeded Dr. Middleton in the see of Calcutta, was, by his practised habits of business and entire devotion to the great duties which devolved upon him, well qualified to promote the primary object of this society,—the diffusing the knowledge of the Gospel among the heathen nations of Hindostan. Several important missions were established in the southern part of the peninsula; and by the judicious manner in which their operations were conducted by the bishop, a powerful impulse was given to the cause of Christianity. The Society's labours have since been greatly extended, and it now has a very large number of missionaries, who are indefatigable in instructing the native youth of India, and in disseminating among them European knowledge and manners, as a means of adapting them to estimate the great importance of the truths of our religion. In the prosecution of these labours they owe much of their success to the direction and control of episcopal authority. They are united by it in principles and practice; they refer on all occasions to the councils and decisions and look to the support of a central and vigorous administration: they preach the same doctrines, and endeavour to establish a uniformity of rites and religious worship, and to connect the congregations which they shall form with the parent churches by the bands of discipline and good government. We cannot reasonably look forward to the successful propagation and lasting establishment of Christianity in these regions, without having a uniformity of design and a consistency of execution. The idolators will respect a church well disciplined, and well compacted—at unity with itself, upholding its own dignity, and maintaining harmony and good order amongst its members and ministers. It is this introduction of an ecclesiastical establishment into India, which has given to our pure religion her

integrity of form and legitimate honours, and promoted the salutary influence of her ordinances. Formerly the Hindoo, not accustomed to look beyond the external ceremonies which his religion prescribed to him, saw nothing in the new religion to recompense him for abandoning the faith of his ancestors. But now the missionary adds weight to his exhortations, by pointing to a visible church, which holds out its arms to receive the new convert, and to shelter him from the taunts and injuries of the professors of his ancient faith; and which by supplying a system of external worship, satisfies his grosser perceptions of religious duty. Previous to the formation of the ecclesiastical establishment in India, the native, when he embraced the Gospel, appeared to tear himself from the world—to snap the bands by which he was united to his fellow men—to become a destitute and solitary being: now he seems only to pass from one society to another, to substitute new relations, new ties, new duties, in the place of those he has voluntarily abandoned. Well may we be proud of our venerable church, which has sent forth her influence to lead the unhappy of a foreign land into the comforts of life, and the consolations of religion; which has demonstrated that the christians' neighbourhood has no other boundary than the confines of the earth, and that wherever men stand in need of help, and of the necessary instruction for salvation, she will continue to send her ministers to teach the pure doctrines of the Gospel.

We shall conclude this chapter with an extract from a sermon preached before this society by the Bishop of Bath and Wells. "Now, among the various institutions for the promotion of this design (the propagation of the Gospel in foreign parts,) none are planned with greater wisdom, none may be made productive of better effects, than this

incorporated society, the interests of which we are now met to recommend and to advance. For more than a century it has been labouring to diffuse the light of Christianity over the territories and dependencies of the British empire; and great, through its instrumentality, has been the number of them who have believed—believed, we hope, to the saving of their souls. But, we are far from having reached the termination. How large a portion of the habitable globe lies yet immersed in pagan darkness! How many myriads of intellectual beings are still uncheered, even with the single ray of divine truth—unblessed with the knowledge and hope of an hereafter! And shall we any longer continue wanting to this the first duty of a Christian nation? Shall our ships extend our commerce, and pour forth the manufactures of this land over the four quarters of the earth, without a wish, and an endeavour to communicate, at the same time, and by the same means, the glad tidings of the Gospel? When we review the wide limits of this powerful empire, its magnificent establishments, its wealth, its charities; when also we reflect on the peculiar and nearly exclusive advantages which, as a nation, we have enjoyed, we are almost led to observe, that the Society for Propagating the Gospel, is not upholden in a manner commensurate with its great designs. We deceive ourselves, if we fancy that we have made all the returns which the divine bounty and goodness demand; our gratitude to the Supreme Giver should be evinced in the manner which he himself has pointed out."

CHAPTER V.

EPISCOPACY IN ENGLAND,

WITH A LIST OF THE ARCHBISHOPS AND BISHOPS SINCE THE REFORMATION.

THE BISHOPS OF THE CHURCH OF ENGLAND—THEIR RANK, PRIVILEGES, POWER, AND MANNER OF ELECTION.—THE BISHOPS SINCE THE REFORMATION WHO HAVE FILLED THE SEES OF CANTERBURY—YORK—LONDON—DURHAM—WINCHESTER—LINCOLN—WORCESTER—HEREFORD—LICHFIELD—NORWICH—BATH AND WELLS—EXETER—SALISBURY—ROCHESTER—ELY—CARLISLE—CHICHESTER—CHESTER—ST. DAVID'S—ST. ASAPH—LLANDAFF—BANGOR—OXFORD—GLOUCESTER—BRISTOL AND PETERBOROUGH.

THE number of bishops in England, including the two archbishops, is twenty-seven, inclusive of the Bishop of Sodor and Man, who has no seat in the House of Lords. The province of Canterbury includes twenty-one dioceses; viz. of ancient foundation Rochester, London, Winchester, Norwich, Lincoln, Ely, Chichester, Salisbury, Exeter, Bath and Wells, Worcester, Coventry and Lichfield, Hereford, Llandaff, St. David's, Bangor and St. Asaph; and of new foundation, that is of those erected by Henry VIII., out of the ruins of dissolved monasteries, Gloucester and Bristol, Peterborough and Oxford. The province of York includes five; viz. York, Durham, Ripon, Chester, Carlisle, and Sodor and Man. They are all, except the last, peers of the realm, and as such sit and vote in the House of Lords, forming one of the three estates of parliament under the

name of the Lords Spiritual. They are barons in a threefold manner: feudal, in regard to the temporalities annexed to their bishoprics by William the Conqueror, who changed the spiritual tenure of frank almoin, or free alms, under which the bishops held their lands during the Saxon government into the feudal or Norman tenure by barony, which subjected their estates to all civil charges and assessment, from which they were before exempt; secondly, by writ, as being summoned by writ to parliament; and lastly, by patent and creation. They have accordingly the precedence of other barons, and take rank next to viscounts. They vote as barons and bishops, and claim all the privileges enjoyed by temporal lords, except that they cannot be tried by their peers upon indictment for treason, or felony, or misprision of either; or, as it is said, sit in the court of the lord high steward, on the ground of their not being noble in blood. According to 31 Henry VIII. c. 10, the order of their sitting in parliament is thus laid down:—"The bishops shall sit in parliament, on the right side of the parliament chamber, in this order: First, the Archbishop of Canterbury; next to him, on the same form, the Archbishop of York; then the Bishop of London; then the Bishop of Durham; then the Bishop of Winchester; then all the other bishops after their order of creation." If any of them, however, be a privy councillor, it is enacted, that he shall take place after the Bishop of Durham.

The Archbishop of Canterbury is the first peer of the realm, and takes precedence immediately after the royal dukes. He is styled primate and metropolitan of England; "partly—according to Burn—because when the popes had taken into their own hands, in a great measure, the archiepiscopal authority, they invested the archbishops of Canterbury with a legantine authority over both the provinces; and

partly because the Archbishop of Canterbury hath still the power, which the popes in times past usurped, and which by act of parliament was again taken from the popes, of granting faculties and dispensations in both the provinces alike." In the reigns of William the Conqueror and his successor it was declared that Canterbury was the metropolitan church of England, Scotland and Ireland, and of the isles adjacent; and, in consequence, we find the archbishop sometimes styled a *patriarch*, and *orbis Britannici pontifex*. In former times he had precedence of all archbishops at general councils abroad; and at home he still retains the peculiar privilege of crowning the sovereigns of England. The Bishop of London is his provincial dean, the Bishop of Winchester his chancellor, (the Bishop of Lincoln was formerly his vice-chancellor), the Bishop of Salisbury his precentor, and the Bishop of Worcester his chaplain. He and the Archbishop of York are permitted to retain and qualify eight chaplains; which is two more than any duke is allowed to do by statute. The Archbishop of Canterbury hath the power of dispensation in any case not contrary to the law of God; and on this right is founded his power of granting special licences to marry at any time or place, and likewise his power of conferring any degrees in prejudice of the universities.

The Archbishop of York is next in precedence; he takes rank before all dukes who are not of the blood royal, and before all the great officers of state, except the Lord Chancellor. He hath the privilege to crown the Queen and be her perpetual chaplain. In former times the Archbishop of York claimed and exercised a metropolitan jurisdiction over all the bishops of Scotland, till about the year 1466, when George Nevil, being at that time Archbishhop of York, the bishops of Scotland withdrew themselves from their obe-

dience to him; and in the year 1470, Pope Sextus IV. created the Bishop of St. Andrew's an archbishop and metropolitan of all Scotland. He is no less than the Archbishop of Canterbury, chief of the clergy within his province, and has the inspection of the bishops and the inferior clergy, and may deprive them on sufficient cause. Each archbishop has likewise his own diocese, wherein he exercises episcopal jurisdiction, as in his province he exercises archiepiscopal.* To him all appeals are made from inferior jurisdictions within his province; and as an appeal lies from the bishops in person to him in person, so it also lies from the consistory courts of each diocese to his archiepiscopal court. During the vacancy of any see in his province, he is guardian of the spiritualities thereof, as the sovereign is of the temporalities; and he exercises all ecclesiastical jurisdiction therein.

If an archiepiscopal see be vacant, the dean and chapter are the spiritual guardians, which has been the case ever since the office of prior of Canterbury was abolished at the Reformation. The archbishop is entitled to present by lapse to all the ecclesiastical livings in the disposal of his diocesan bishops, if not filled within six months; and he had a customary prerogative (when a bishop was consecrated by him) to name a clerk or chaplain of his own to be provided for by such suffragan bishop; in lieu of which it has been usual since the time of Cranmer, for every bishop, whether created or translated, to make immediately after his confirmation, a legal conveyance, to the archbishop, his executors and assigns, of the next presentation of such dignity or benefice in the bishop's disposal within that see, as the archbishop himself shall choose, which is therefore called his

* 1 Comm. of Bl., 380, *et seq.*

option. This *option* is only binding on the bishop himself, who grants them and not on his successors. The consequence is that the archbishop never can have more than one option at once from the same diocese. These options become the private patronage of the archbishop, and upon his death are transmitted to his personal representatives; or the archbishop may direct by his will, whom, upon a vacancy, his executor shall present; which direction, according to a decision in the House of Lords, his executor is compellable to observe (Burn's Ecclesiastical Law). If a bishop dies during the vacancy of any benefice within his patronage, the presentation, devolves to the crown; so likewise if a bishop dies after an option becomes vacant, and before the archbishop or his representative has presented, and the clerk is instituted, the crown, *pro hâc vice,* will be entitled to present to that dignity or benefice. The prerogative itself seems to be derived from the legantine power formerly annexed by the popes to the metropolitan see of Canterbury, and was probably set up by the popes in imitation of the imperial prerogative of *primæ* or *primariæ preces,* whereby the emperor exercises, and has immemorially exercised, a right of nomination to the first prebend that becomes vacant after his succession in every church in the empire,—a right which was also exercised by the crown in England during the reign of Edward I.

A bishop's power is confined to his own diocese, in which he exercises nearly the same jurisdiction as the archbishops do in their provinces. His spiritual functions, which are the peculiar distinctions of the order, are those of ordination and confirmation; his temporal power consists principally in inspecting the manners of the people and clergy, and punishing them in order to reformation, by ecclesiastical censures. He institutes to benefices upon the presentation of the

patrons, but if the presentation belongs to the bishop, the act of institution is then termed collation. He licences persons to serve as curates, either to assist the resident minister of parishes, or to supply their absence. It was provided in 1603, by canon XXXIII., that if a bishop ordains any person not provided with ecclesiastical preferment, except a fellow or chaplain of a college, or a master of arts of five years standing, who lives in the university at his own expense, he shall support him till he shall prefer him to a living. And the bishops before they confer orders, require either proof of such a title as is described by the canon, or a certificate from some rector or vicar, promising to employ the candidate for orders, *bonâ fide*, as a curate, and to grant him a certain allowance till he obtains some ecclesiastical preferment, or shall be removed for some fault. The bishops have power to call the clergy to reside on their benefices, under severe penalties for non-compliance; and to licence them to be absent from their cures under special circumstances either of privilege or personal necessity. They take care of the probate of wills, and grant administrations, besides exercising several other legal functions. For these purposes they have several courts under them, held by their chancellors, who are appointed to assist them in all matters of ecclesiastical law. There are many cases in which bishops can refuse to institute a clerk presented to them by the patron of a living. 1st, If the patron is excommunicate, and remains in contempt forty days; or, 2d, if the clerk be unfit, which unfitness is of several kinds. First, with regard to his person, as if he be a bastard (the liberality of the present times is such, that no one need apprehend that his preferment would be impeded by the incontinence of his parents, or by any demerit but his own,) an outlaw, an excommunicate, an alien under age, (the arch-

bishops of Canterbury and of Armagh retain the privilege of granting faculties to be admitted at earlier ages than the act of George III. requires). Next, with regard to his faith or morals; as for any particular heresy, or vice that is *malum in se;* but if the bishop alleges only in general that he is *schismaticus inveteratus,* or objects a fault that is *malum prohibitum,* as haunting taverns, playing at unlawful games, or the like—it is not good cause of refusal. The most ordinary cause of refusal is want of learning, in which case the bishop is not obliged to set forth in what kinds of learning or to what degree the candidate for orders is defective.

The mildness of the ecclesiastical discipline which the reformation generated is remarkably displayed in the exercise by the bishops of their right of excommunication. The ecclesiastical law denies Christian burial to those excommunicated *majori excommunicatione,* and an injunction to ministers to that effect will be found in the LXVIII. canon, and in the rubric of the burial service. Excommunication is of a two-fold character: the less and the greater. The less, excludes the offender from the use of the sacraments and divine worship; and is passed on such persons as are guilty of obstinacy or disobedience, in not appearing upon a citation, or not submitting to penance, or other injunctions of the ecclesiastical court. The greater is that by which men are deprived, not only of the sacrament, and the benefit of divine offices, but of the society and conversation of the faithful. "Heavy as the penalty of excommunication is, considered in a serious light, there are," says Blackstone, "notwithstanding, many obstinate or profligate men, who would despise the mere *brutum fulmen* of mere ecclesiastical censures. The common law, therefore, compassionately steps in to the aid of the ecclesiastical

jurisdiction, and likewise lends support to an otherwise tottering authority. By the common law, an excommunicated person is disabled to do any act that is required to be done by one that is *probus et legalis homo.* He cannot serve upon juries or bring an action, either real or personal, to recover lands or money due to him. Nor is this the whole; for if, within forty days after the sentence has been published in the church, the offender does not submit and abide by the sentence of the spiritual court, the bishop may certify such contempt to the king in chancery; upon which there issues out a writ to the sheriff of the county, called from the bishop's certificate a *significavit;* or from its effects, a writ de *excommunicato capiendo,* and the sheriff shall thereupon take the offender, and imprison him in the county gaol, till he is reconciled to the church, and such reconciliation certified by the bishop; upon which another writ, *de excommunicato deliberando,* issues out of the chancery to deliver and release him." No person excommunicated for such offences as are still liable to the punishment can be imprisoned for a longer time than six months.

With regard to the manner in which archbishops and bishops are appointed, we find that Sir Edward Coke established the right of nomination in the crown upon the principle of foundation and property: for that all the bishoprics in England were of the king's foundation, and thereupon accrued to him the right of patronage. And even in the Saxon times, all ecclesiastical dignities were conferred by the king in parliament. Ingulphus tells us, that the investiture of a bishopric was given by the king, *per traditionem annuli et baculi,* the ring denoting the marriage of the bishop to the church, the staff his pastoral office; but the power of the church of Rome increasing, drew from Henry I. and from John grants, that in future the donation

of the bishoprics should be elective by the chapter or convent, which submission was, in fact, a gift to the pope through the means of his agents the monks, of the presentation to every bishopric in the kingdom. Things remained in this state till the twenty-fifth year of Henry VIII.; when by an act of parliament the payment of first fruits to the pope was forbidden, and all papal jurisdiction whatsoever was entirely taken away; the power of nomination was recovered to the king, the elective process by the chapter still continuing under the old form of licence to elect, called *congé d'élire;* afterwards by the statute of Edward VI. c. 2, all bishoprics were again made donative, and it was declared that the elections by the old form were "in very deed" no elections, and seemed "prejudicial to the king's prerogative royal, to whom only appertaineth the collation and gift of all archbishoprics and bishoprics and suffragan bishops within his dominions." And it was enacted by the statute that the king should be empowered to nominate by his letters patent the person who should be consecrated bishop to any particular diocese. This law was repealed by a statute of Mary, and the statute of Mary was again repealed by Queen Elizabeth; but the act of Henry VIII. which prescribed the form of *congé d' élire,* being expressly revived by that act of Elizabeth, and the act of Edward VI. being passed over in silence, hence it happens that the form of election by *congé d'élire* still remains.

By the statute of Henry it is enacted, that at every avoidance of any archbishopric or bishopric, notice of that circumstance must be given to the crown by the dean and chapter of his cathedral, who, at the same time request permission to supply, by their choice, the vacancy which has taken place. The king then grants to the dean and chapter a licence under the great seal to proceed to the

election of an archbishop or bishop; which licence is accompanied by a letter missive, containing the name of the person whom he would have them to elect; and if the dean and chapter delay their election above twelve days, the nomination shall devolve to the king, who may by letters patent appoint such person as he pleases. This election or nomination, if it be to the dignity of a bishop, must be signified by the king's letters to the archbishop of the province; if an archbishop to the other archbishop and two bishops, or to four bishops, requiring them to confirm the said election, and to invest and consecrate the person so elected; which they are bound to perform immediately, without any application to the see of Rome: after which, the bishop elect shall sue to the king for his temporalites, shall make oath to the king and none other, and shall take restitution of his secular possessions out of the king's hands only. And if such dean and chapter should decline to elect the person nominated to them in the manner by this act appointed, or if such archbishop or bishops should refuse to confirm, invest, and consecrate such bishop elect, they incur the severe penalties of a *præmunire*, under which term are implied outlawry, or exclusion from the king's protection; a forfeiture to the crown of goods and chattels; and imprisonment during his majesty's pleasure.

Certain forms are gone through at the election which are not of any general interest. After election and confirmation the new bishop is invested with full powers to exercise his spiritual jurisdiction; he is not, however, fully bishop until he has been consecrated,—a ceremony of which the form may be seen in the Book of Common Prayer. Within six months after his election the bishop must take the oaths of allegiance, supremacy, and abjuration, in one of the courts at Westminster, or at the quarter sessions.

THE SEE OF CANTERBURY.

The see of Canterbury has been filled since the Reformation, with men whose names are intimately associated with the ecclesiastical annals of our country; of the first of these was

THOMAS CRANMER (1532—1555), of whom see memoir.

REGINALD POLE, (1556 — 1558), who was invested with the spoils of the deposed and martyred Cranmer, and superintended the church during the atrocious persecutions of Mary's reign. He was, however, a mild and benevolent prelate, and cordially disapproved of the sanguinary proceedings to which Gardiner and the rest of the bigotted clergy encouraged the infatuated queen. Burnet says, his mildness and gentleness might have been much more dangerous to the reformation than the persecuting spirit of his colleagues, had his counsels prevailed. He wrote several works which are almost entirely theological or controversial.

MATTHEW PARKER (1559—1575), was one of the first selected to draw up the Book of Common Prayer. He has been greatly censured for the severity of his measures to promote uniformity in the church, which he deemed necessary for the advancement of the Reformation. Concerning his learning, however, there can be no difference of opinion.

EDMUND GRINDAL (1575—1583), a prelate of great learning, piety, and moderation.

JOHN WHITGIFT (1583—1603), whose unrelenting hostility towards those who were regarded as schismatics forms a striking contrast with the character of his predecessor.

RICHARD BANCROFT (1604—1610), of whom Clarendon has said, that had he lived he would have extinguished all that fire in England which had been kindled in Geneva, and

would easily have kept out that infection which could not afterwards be so easily expelled.

George Abbot (1611—1633), of whom see memoir.

William Laud (1623—1644), of whom see memoir. The see of Canterbury was not filled for sixteen years after Laud's execution.

William Juxon (1660—1663), of whom see memoir.

Gilbert Sheldon (1663—1677), more celebrated for his munificent encouragement of literature than for his attainments as a divine.

William Sancroft (1678—1690), who refusing to own the government of William and Mary from a conscientious regard to the allegiance he had sworn to James, was suspended, August 1, 1689., and deprived the 1st of February following.

John Tillotson (1691—1694), of whom see memoir.

Thomas Tenison (1695—1715), distinguished for the firmness, moderation, and ability with which he discharged the important duties of his office.

William Wake (1715—1737), author of "The State of the Church and Clergy of England," a work written against the opinions of Atterbury and others, respecting the rights of convocation, and admitted to be the most able and luminous of the numerous publications which appeared on that question. It did much to terminate the discussion and to confirm the power of the crown over ecclesiastical synods in these kingdoms.

John Potter (1737—1747), best known as the author of the "Archæologia Græca." He was a zealous and vigilant guardian of the rights of the church.

Thomas Herring (1747—1757), much esteemed for his moderation and humility.

Matthew Hutton (1757, 1758), a spirited encourager of learned men.

Thomas Secker (1758—1768), of whom see memoir.

Frederick Cornwallis (1768—1783), respected for the benevolence and amenity of his character.

John Moore (1783—1805), was the son of a tradesman in the city of Gloucester, and was indebted for his elevation to the highest dignity in the church, solely to his talents, learning, and piety. In early life he was chaplain to the Duke of Marlborough and tutor to his son the Marquis of Blandford.

Charles Manners Sutton (1805—1828), who was perhaps equally much indebted for his exalted ecclesiastical preferment to his family connexions and courtly manners as to his acquirements as a divine.

THE SEE OF YORK.

The following distinguished prelates have filled the see of York since the Reformation :—

Edward Lee (1531—1541) was a zealous opponent of Luther and the Reformation, and adhered to Romanism in all particulars except that concerning the king's supremacy.

Robert Holgate (1545—1553), a friend to the Reformation, and in consequence deprived by Mary.

Nicholas Heath (1556—1558) opposed the measures of Elizabeth for restoring the reformed faith, and was deprived by her in 1558.

Thomas Young (1561—1568), warmly supported Elizabeth's government in all its measures for the re-establishment of the reformed worship.

Edmund Grindall (1570—1575) was translated to the see of Canterbury.

Edwin Sandys (1576—1588) published a volume of

sermons "the style and manner of which," says Mr. Drake, "far exceed any thing I have yet met with amongst the English writers of that age."

John Piers (1588—1594), described by Drake as a "master of all kinds of learning, and beloved by every one for his humanity, excellent behaviour and generosity.

Matthew Hutton (1594—1606), a man of great learning, and accounted the most able preacher of the age he lived in.

Tobias Matthew (1606—1628), likewise celebrated for his great learning and eloquence.

George Montaigne (1628, 1628) enjoyed his high preferment but a few days.

Samuel Harsnett (1629—1631), a prelate of eminent piety and generosity.

Richard Mill (1632—1640), whose steady attachment to the interests of the church has been dwelt on by many writers.

John Williams (1642—1650) was a prelate of considerable eminence in the times in which he lived, he wrote "The Holy Table, Name and Thing," a work directed against the church ceremonies introduced by Laud, with whom he was ever on ill terms.

After the death of Archbishop Williams the see of York continued vacant for ten years, the hierachy being annulled by the ruling fanatics. On the restoration of church and monarchy,

Accepted Frewen (1660—1664) was nominated to this see. He is supposed to have expended considerable sums in certain improvements on the cathedral which were rendered necessary by the injury it had sustained during the protectorate.

Richard Sterne (1664—1683), who had been chaplain to Archbishop Laud, and attended him on the scaffold. During the commonwealth he retired to the country and

kept a school for his maintenance. He was one of the translators of the Polyglot Bible and is supposed to have been the author of the "Whole Duty of Man."

John Dolben (1683—1686), nephew of Archbishop Williams. During the civil war, he bore arms for the royal cause, and served as ensign at the siege of York and the battle of Marston Moor, in which he was dangerously wounded. He is described by Antony à Wood as being of a free, generous and noble disposition, and withal of a natural, bold, and happy eloquence.

Thomas Lamplugh (1688—1691). The see of York was kept vacant for two years after Archbishop Dolben's death. Upon the landing of the Prince of Orange, Dr. Lamplugh, then bishop of Exeter, exhorted the clergy and gentry of his diocese to stand firm to the cause of King James, which act of fidelity at a time of almost universal defection, the falling monarch rewarded with the see of York.

John Sharp (1691—1713). This eminent prelate was chiefly indebted for his success to the patronage of Sir Heneage Finch, who, in 1672, obtained for him the archdeaconry of Berkshire. On the death of Charles II., to whom he was chaplain, he drew up the address of the grand jury of London to his successor, to whom he was likewise nominally chaplain. During the reign of James he boldly vindicated the reformed religion, which so exasperated the king, that he sent a mandate to Dr. Compton, bishop of London, to suspend him from the exercise of his functions, which he was not permitted to resume till he presented a very humble petition to the king, and promised to give no further offence from the pulpit. He declined to succeed any of the bishops who were deprived for refusing to take the oaths of allegiance to William and Mary. He opposed the intended promotion of Swift to an English mitre, caution-

ing the queen "to be sure that the man she was going to make a bishop was at least a christian." His only writings were sermons which are chiefly on controversial subjects.

Sir William Dawes, Bart. (1713—1724) presided over this diocese in a manner which has caused him to be represented as a model of prelatical virtues. He greatly distinguished himself in the parliamentary debates of his time, and was likewise a very popular preacher. He wrote several works which in 1733 were collected and published with a life of the author.

Lancelot Blackburn (1724—1743) discharged his archiepiscopal duties in a manner that evinced the most zealous devotion and earnest solicitude.

Thomas Herring (1743—1747), obtained this high preferment through the unsolicited recommendation of the Lord Chancellar Hardwicke. In 1747 he was translated to the see of Canterbury.

Matthew Hutton (1747—1757) was distinguished no less for his learning and munificence than for the great mildness and indulgence which he displayed towards all those committed to his care.

John Gilbert (1757—1761) was equally distinguished with his predecessor for his learning and liberality.

Robert Hay Drummond (1761—1776) published six occasional sermons, and an excellent letter on theological study, which were afterwards reprinted in one vol. 8vo, with an account of his life.

William Markham (1777—1807), of whom see memoir.

THE SEE OF LONDON.

The first Protestant bishop of London was

Nicholas Ridley (1550—1553), of whom see memoir. He was succeeded by

Edmund Bonner (1553—1559), who on the accession of Mary was restored to this bishopric, of which he had been deprived in 1549, by Edward VI. Bonner was again displaced by authority of parliament in 1559, and committed to the Marshalsea, where he remained a prisoner until his death, which took place in 1569.

Edmund Grindall (1559—1570) was one of Elizabeth's ecclesiastical commissioners who reformed the calendar, and ordered that the Ten Commandments should be set upon the east wall of every church in the kingdom. In 1570 he was translated to the see of York.

Edwin Sandys (1570—1576), who succeeded Grindall in the two sees of London and York.

John Aylmer (1576—1594). On the accession of Mary, this prelate, who then held the archdeaconry of Stowe, deemed it prudent to quit England and seek a temporary retreat at Zurich. Towards the conclusion of his exile, with a view to win the favour of Elizabeth, he wrote an answer to Knox's book "Against the monstrous Regimen of Women." In this work he exhorts the bishops to be content with moderate revenues, "priest-like, not prince-like;" and on being taxed with the passage, when by his various preferments he had accumulated a very large fortune, he frankly replied, "When I was a child I spoke as a child, and thought as a child, &c."

Richard Fletcher (1594—1596) fell under the queen's displeasure by marrying for his second wife the widow of Sir John Baker, a very handsome woman. Elizabeth, not content with forbidding him her presence, ordered Archbishop Whitgift to suspend him from the exercise of his episcopal functions. He was, however, soon afterwards restored to the bishopric; but the disgrace set so heavily on his mind that it is thought to have hastened his end.

Richard Bancroft (1597—1604), whose zeal for the church of England often displayed itself in language at variance with the spirit of charity inculcated by its doctrines. At the celebrated Hampton Court conference, his intolerant principles and overbearing spirit would have led him to terminate it by moving the king to enforce an ancient canon of the church which ordered that "Schismatics are not to be heard against bishops."

Richard Vaughan (1604—1607), described by Newcourt as a "deserving man, and known both for his learning, readiness in preaching, and other godly gifts inferior to few."

Thomas Ravis (1607—1609). In 1604 he was appointed one of the Oxford men to translate the New Testament. His great learning and piety are dwelt on by Wood at greater length than usual.

George Abbot (1610, 1611), translated to the see of Canterbury.

John King (1611—1621), who, according to Newcourt, "was a solid and profound divine, of great gravity and piety, and of a most excellent volubility of speech."

George Montaigne (1621—1627), translated to the see of Durham.

William Laud (1628—1633), translated to the see of Canterbury.

William Juxon (1633—1660), likewise translated to the see of Canterbury.

Gilbert Sheldon (1660—1663), succeeded Juxon in this and in the see of Canterbury.

Humphrey Hinchman (1663—1675), who greatly aided Charles II. in escaping after the battle of Worcester.

Henry Compton (1675—1713.) This prelate rendered great services to the cause of the Prince of Orange, who, at

his coronation, appointed Compton the officiating prelate. In 1689 he was named one of the commissioners for revising the liturgy, and president of the convocations in which the proposed amendments were to be discussed. He subsequently opposed the prosecution of Dr. Sacheverel, and voted in his favour. His character was most exemplary; and he, in part, manifested his zeal, for the establishment of which he was a member, by the large sums he gave for the rebuilding of churches, the buying of impropriations, and settling them on poor vicars.

John Robinson (1713—1723) was more distinguished for his political than for his ecclesiastical abilities. In 1711 he was appointed lord privy seal, and in the same year nominated plenipotentiary for the treaty of Utrecht. He was a munificent patron of Oriel College, Oxford, of which he had been a member.

Edmund Gibson (1723—1748) was greatly distinguished both as an antiquary and a divine. In 1691 he published editions of "Polemo-Middiana," and "Cantilena Rustica;" and, shortly afterwards, translated the Saxon Chronicle into Latin, and published it, with the original Saxon, accompanied by notes, in 1692. These, and other works, were followed by a translation of "Camden's Britannia," with considerable improvements and additions, and also by an edition of the posthumous works of Sir Henry Spelman, together with a life of Sir Thomas Bodley.

Thomas Sherlock (1748—1761), of whom see memoir.

Thomas Hayter (1761, 1762) enjoyed this high preferment but three months.

Thomas Osbaldeston (1762—1764) was a friend and patron of Dr. Gray and of Dr. Jortin.

Richard Lerrick (1764—1777), a prelate of little note.

Robert Lowth (1777—1787), of whom see memoir.

Beilby Porteus (1787—1788), of whom see memoir.

Charles Manners Sutton (1808—1815), afterwards archbishop of Canterbury.

William Howley (1815—1828), the present archbishop of Canterbury.

THE SEE OF DURHAM.

The power of the Bishop of Durham was formerly very considerable; he was count palatine of the county and exercised ecclesiastical jurisdiction over the whole counties of Durham and Northumberland, with the exception of Hexham. He was, in right of his see, considered to have been the richest in the kingdom, Earl of Sadberg, and, in point of precedence, he took rank, which he still continues to do, next to the Bishop of London. It has been filled since the Reformation by the following bishops:—

James Pilkington (1560—1575). "Allowing," says Surtees, "for some tincture of puritanical severity (a fault pardonable in an age when, from obvious causes, it was difficult to avoid one extreme without falling into the other), Pilkington seems to have fairly deserved the character which Strype and all the contemporary writers give of the 'good old Bishop of Durham, a grave and truly reverend man, of great learning, piety, and such frugal simplicity of life, as will become a modest Christian prelate.'"

Richard Barnes (1575—1578), a learned, affable, and generous prelate; but wanted firmness to maintain the privileges of his see against a rapacious court.

Matthew Hutton (1589—1594), afterwards archbishop of York. He has been described as a man of strong talent, sound learning, a manly and persuasive eloquence; an ungovernable violence of temper has, however, been imputed to his character.

Tobias Mathew (1595—1601), afterwards archbishop of York, was one of the most able controversialists as well as one of the most eloquent preachers of his age.

William James (1606—1617). This prelate had the honour of entertaining King James at Durham on his Scottish progress.

Richard Neile (1617—1628) has been stigmatised as one of those unprincipled courtiers who flattered King James's vanity at the expense both of truth and honesty.

George Montaigne (1627, 1628) filled this see only three months, when he was translated to the archbishopric of York.

John Howson (1628—1631) was indebted for his elevation to his abilities as a controversialist.

Thomas Morton (1632—1659). "It is scarcely possible," says Mr. Surtees, "to speak in adequate terms of Bishop Morton's prudence, generosity, and moderation in exercising the rights and employing the revenues of his opulent see."

John Cosin (1660—1671). Two years after his consecration to this see, Bishop Cosin bore a part in the conference with the dissenters at the Savoy, during which he earned from his opponents the praise of deep and solid learning and a frank and generous disposition. Amongst the very many liberal and high-minded princes who held the see of Durham, he stands eminently distinguished for munificence and public spirit.

Nathaniel Crewe (1674—1722). This see remained vacant for nearly three years after the death of Cosin. Bishop Crewe, or, as he is more frequently termed, Lord Crewe, was indebted for this preferment to the interest of the Duke of York which he acquired by performing the ceremony at the marriage of the duke with Mary of Este, with no

other authority than an order under the king's privy signet, notwithstanding the repeated protests and remonstrances of the House of Commons, and Lord Shaftesbury's advice, that "whoever married the duke had best take out his pardon under the broad seal." On the accession of his patron to the throne, Crewe went headlong into the destructive measures which drove that prince and all his family into exile. Notwithstanding his joining in the vote that James had abdicated the throne, he was excepted, by name, out of the general pardon granted by William and Mary, on which he fled to Holland. He, however, returned the day preceding the expiration of the term limited for taking the oaths to the new government, and having made his peace, without scruple took the oaths to William and Mary. His subsequent political career was a continual scene of tergiversation and courtly meanness; but *Crewe's Charity* will be remembered long after time has drawn a veil over the public errors of its founder.

William Talbot (1722—1730). The munificent spirit of this prelate led him into expenses which exceeded even the ample revenues of his see, and his debts are said to have been twice paid by his virtuous and distinguished son, Lord Chancellor Talbot.

Edward Chandler (1730—1750), author of the well-known defence of Christianity against Collins.

Joseph Butler (1750—1752), of whom see memoir.

Edward Trevor (1752—1771), is described by Mr. Surtees "as a sincere friend, a generous patron, and a splendid and munificent prelate."

John Egerton (1771—1787), one of the most deservedly popular prelates who have filled the see of Durham.

Thomas Thurlow (1787—1791), brother of the well-

known chancellor, to whom he was much indebted for his preferments.

Shute Barrington (1791—1826), was the son of the celebrated Viscount Barrington, the intimate friend of Locke. In his episcopal capacity Bishop Barrington was most exemplary in fulfilling all the important duties of his office. Besides having edited the works of his father, he published several sermons and charges of great merit.

William Van Mildert (1826—1836), as a theologian, occupied a very high rank. His "Boyle Lectures" display extensive and accurate learning, a vigorous and comprehensive understanding added to a simple but classical style, which have gained for them great popularity. In 1823 he published an edition of Waterland's works, to which he prefixed a masterly "Review of the Life and Writings of the author." In the House of Lords, where he was ever listened to with the utmost deference and attention, he supported the Duke of Wellington in the removal of the disabilities of the Roman Catholics. In the discharge of his episcopal functions, all classes throughout his extensive diocese bore willing testimony to his munificent charity and zealous attention to the spiritual care of those over whom he was placed.

THE SEE OF WINCHESTER.

This see is of great antiquity, its cathedral having been founded by Kingil, the first Christian king of the West Saxons. The following bishops have filled it since the Reformation.

Stephen Gardiner (1531—1550), who, having been brought into notice by Wolsey, owed his promotion to his seconding all the views of Henry, of whatever nature they were. Accordingly he exerted himself to the utmost in

facilitating his designs with respect to the great question of the divorce; and on Henry's abjuring the supremacy of the Pope, he met with the warm support of Gardiner, then newly created Bishop of Winchester. In the latter part of Henry's reign he manifested a desire of tracing back the steps by which he had abandoned the ancient religion; but on the accession of Edward he submitted to the circumstances of the times, by owning the royal child to be "supreme head, under God, of the Church of England," and approved of whatever changes in religion had been sanctioned by parliament. He, however, opposed Somerset in some further alterations he was making in ecclesiastical matters, which brought upon him the Protector's resentment, who committed him to the Tower, and deprived him of his diocese.

John Poynet (1550—1553), according to Antony à Wood, was, notwithstanding all his learning, destitute of the liberality and toleration which became a scholar. He was the first bishop consecrated by the new ordinal of Edward VI. On the accession of Mary he fled the country, and died shortly afterwards at Strasburg.

Stephen Gardiner (1553—1556) was on the accession of Mary restored to his bishopric and made Lord Chancellor, and during her reign he distinguished himself as the prime mover in all the executions which took place on account of religion.

John White (1556—1559) was the last Roman Catholic Bishop of Winchester. He is described as a man eminent for piety and learning, and as an eloquent orator, a sound divine, and a nervous preacher.

Robert Horn (1560—1580), a man of great talents, who greatly distinguished himself by his controversial writings.

John Watson (1580—1583) is said to have possessed no greater share of toleration than was usual in that age.

Thomas Cooper (1584—1594), a great favourite of Elizabeth, and a pious and learned prelate.

William Wickham (1595—1595) died in less than ten weeks after he obtained his preferment.

William Day (1595, 1596), who, like his predecessor, died in a very short time after his promotion.

Thomas Bilson (1597—1616), was one of the most eminent of the bishops of Elizabeth's time; he was a master of civil as well as ecclesiastical literature, and wrote in a more clear and elegant style than almost any of his contemporaries. He was the author of the famous treatise entitled, "The true Difference between Christian Subjection, and Unchristian Rebellion," "a work," says Wood, "which contributed much to the ruin of Charles I."

James Montague (1616—1618) had, according to Collier, a great share in the esteem of James I., and was chosen to be the editor of his works.

Lancelot Andrews (1618—1626), of whom see memoir.

Richard Neile (1627—1631), afterwards Archbishop of York.

Walter Curle (1632—1650), suffered severely in the cause of monarchy and episcopacy. During the usurpation of Cromwell the see of Winchester remained vacant for ten years.

Brian Duppa (1660—1662), "a man," says Wood, "of excellent parts, and every way qualified for his functions." He was a great favourite with Charles I. and his son, the former of whom he attended during his imprisonment in the Isle of Wight.

George Morley (1662—1684), was, according to

Burnet, "in many respects a very eminent man, zealous against popery, and yet a great enemy to the dissenters."

Peter Mews (1684—1706), celebrated, amongst other things, for having settled the dispute concerning the nomination of a president to Magdalen College, Oxford, which had been referred to him as visitor. His decision confirmed the famous Dr. Hough in that office. Anthony à Wood says, "he was much beloved for his hospitality, generosity, justice, and frequent preaching."

Sir Jonathan Trelawney, Bart. (1707—1721) was, (when bishop of Bristol) one of the seven bishops who were committed to the Tower for refusing to read James's declaration of liberty of conscience. On that occasion the following lines became the watchword to the Cornish miners:—

"And shall Trelawney die?
There's forty thousand under ground
Shall know the reason why."

Granger justly describes Trelawney as a true son and friend of the church, in whose defence he exerted himself with courage and alacrity, with magnanimity and success.

Charles Tremmell (1721—1723) wrote several works during the controversy that was carried on in the Lower House of Convocation in defence of the rights of the crown and the archbishop.

Richard Willis (1723—1734) mixed much in the political conflicts of his time, and was amongst the foremost of those prelates who joined in the cry against Atterbury.

Benjamin Hoadley (1734—1761), of whom see memoir.

John Thomas (1761—1781), tutor to Prince George, afterwards George III., was a man of most amiable character.

Brownlow North (1781—1820) was the half brother

of the celebrated Lord North. He is represented as a man of a benevolent and attractive disposition.

Sir George Pretyman Tomline, Bart. (1821—1827), was, when at Cambridge, tutor to Mr. Pitt, who continued under his care seven years. In 1782, when Mr. Pitt became chancellor of the Exchequer, he appointed his former tutor to be his private secretary, in which situation he continued till he became bishop of Lincoln. He afterwards lived with Mr. Pitt in habits of the closest intimacy and confidence during the whole of his life, and attended him throughout his last illness.

THE SEE OF LINCOLN.

The bishops of this diocese formerly exercised a most extensive jurisdiction, and though the see has, at several times, been considerably reduced, it still continues to be the largest in the kingdom. It has been filled since the Reformation by the following bishops:—

Henry Holbeach (1547—1551). Compliant to Edward VI., as he had been to his father, he surrendered all his episcopal estates in one day, and reduced the see of Lincoln from being one of the richest to one of the poorest in the kingdom.

John Taylor (1552—1553), a zealous promoter of the Reformation, and, in consequence, deprived by Mary, who was only prevented by his death from inflicting on him severer marks of her displeasure.

John White (1553—1557), translated to Winchester.

Thomas Watson (1557—1559), deprived on the accession of Mary. This prelate obtained for the see several estates, instead of those which had been surrendered by Bishop Holbeach.

Nicholas Bullingham (1559—1570), translated to

Worcester. He surrendered all that his predecessor had obtained, and when he had stripped the see of its recent wealth, he got himself translated to a richer one, leaving, as it has been said, to his successor, the pious opportunity of conforming himself more strictly to the apostolical example of contentment with little.

Thomas Cowper (1570—1583), translated to Winchester.

William Wickham (1584—1594), translated to Winchester.

William Chaderton (1555—1608), much commended for his learning and piety.

William Barlow (1608—1613) took a considerable share in most of the political transactions of his time.

Richard Neile (1613—1617), afterwards archbishop of York.

George Montaigne (1617—1621), who, like his predecessor and successor, was afterwards archbishop of York.

John Williams (1621—1641) was a distinguished character during the turbulent reign of Charles I. and the Commonwealth.

Thomas Winiffe (1642—1654), who, during the civil wars, saw himself deprived of all his temporalities. He was a man of great learning, piety, and charity.

Robert Sanderson (1660—1663), greatly distinguished as an antiquarian and casuist. Sir W. Dugdale was indebted to him in the compilation of the "Monastican Anglicanum," and Archbishop Usher, speaking of him, says, "that when he proposed a case to the judicious Sanderson, he grasped all the circumstances, returned the happy answer that met his own thoughts, satisfied all his scruples, and cleared all his doubts."

Benjamin Lancy (1663—1667), translated to Ely.

William Fuller (1667—1675) had been previously dean of St. Patrick's, Dublin, and bishop of Limerick. "He acquitted himself," says Wood, "as much to the instruction of the living as to the honour of the dead."

Thomas Barlow (1675—1691). He was one of those who voted that James had abdicated the throne, and took the oaths to William and Mary. "No bishop," it is said, "was more ready to supply the places of those clergy in his diocese, who refused the oaths just after the expiration of the limited time." His works contain many Calvinistic doctrines, but prove him to have been a great scholar, and profoundly learned both in divinity and the civil and canon law. Lord Anglesea, in his Memoirs, says, "I never think of this bishop and of his incomparable knowledge, both in theology and church history, and in the ecclesiastical law, without applying to him in my thoughts, the character that Cicero gave Crassus, 'Non unus e multis, sed unus inter omnes, propè singularis.'"

Thomas Tennison (1692—1694), translated to Canterbury.

James Gardiner (1694—1705), distinguished for the exemplary discharge of his episcopal duties.

William Wake (1705—1715), translated to Canterbury.

Edmund Gibson (1715—1723), translated to London.

Richard Reynolds (1723—1740), generally considered to have been a man of more than ordinary endowments. He was pious, charitable, and of a most blameless life.

John Thomas (1740—1761), translated to Salisbury.

John Green (1761—1779). Bishop Green was the only prelate who, in 1772, voted in favour of the Bill for the Relief of Protestant Dissenters.

Thomas Thurlow (1779—1787), translated to Durham.

Sir George Pretyman Tomline, Bart. (1787—1820), translated to Winchester.

George Pelham (1820—1827), in the discharge of his episcopal duties could not be surpassed in urbanity of manners or benevolence of heart.

THE SEE OF WORCESTER.

The see of Worcester which was founded by Etheldred, king of the Mercians, in 679, has enrolled on its list of prelates an unusual number of names of high reputation for theological and general learning. Of these since the Reformation were,—

Hugh Latimer (1535—1539), not willing to subscribe the six articles, resigned and retired into private life; upon the death of Edward VI. he was imprisoned, and in 1555 was burnt, together with Bishop Ridley, at Oxford. Latimer did much to stem the tide of superstition and oppression, and to establish religion in its native purity in this country. He was ever indefatigable in the discharge of his professional duties, and inflexible in his adherence to what he conceived to be right. He was not esteemed a very learned man, for he cultivated only useful learning, which he thought lay in a narrow compass; consequently his sermons, which are still extant, possess no literary merit.

John Bell (1539—1543), was rewarded by Henry with this see for his great services in defence of his divorce from Queen Katherine. He resigned in 1543, but from what cause is unknown.

Nicholas Heath (1544—1551). In 1550, refusing to subscribe the book for the making of bishops and priests, and disobeying the king's orders for discontinuing the mass, Heath incurred Edward's displeasure, was committed to the Fleet, and soon afterwards deposed.

John Hooper (1552—1553), of whom see memoir.

Nicholas Heath (1553—1554), was restored on the deprivation of Hooper, and afterwards translated to York.

Richard Pates (1555—1558), was deprived on the accession of Elizabeth, when he went abroad. Though a zealous Romanist, he was not of persecuting principles.

Edwin Sandys (1559—1570), translated to York.

James Culfhill (1570—1570), died before consecration.

Nicholas Bullingham (1570—1576) was much respected for his integrity and learning.

John Whitgift (1577—1583), translated to Canterbury.

Edmund Freake (1584—1594), a steady defender of the church discipline, and a learned and pious divine.

Richard Fletcher (1592—1594), translated to London, after which the see remained vacant two years.

Thomas Bilson (1596—1597), translated to Winchester.

Gervase Babington (1597—1610) was promoted through the interest of the Earl of Pembroke, whose countess he is supposed to have assisted in her translation of the Psalms. He wrote many theological works which are now in little esteem.

Henry Parry (1610—1616), was warmly attached to the interests of the church.

John Thornborough (1616—1641). "As for Thornborough," says Wood, "he was a person well furnished with learning, wisdom, courage, and other as well episcopal as temporal accomplishments, beseeming a gentleman, a dean, and a bishop. But above all, he was much commended for his great skill in chemistry, a study but seldom followed in his time; and it is thought that by some helps from it, it was that he attained to so great an age." He

wrote a tract concerning the philosopher's stone, besides several theological and political works.

John Prideaux (1641—1650), during the civil wars, was reduced to such difficulties that he was obliged to sell his library for the support of himself and family. He was the author of numerous controversial tracts, which, for a long time, were in great reputation. After his death the see lay vacant till the Restoration.

George Morley (1660—1662), translated to Winchester.

John Gauden (1662—1666), the now generally acknowledged author of "Icon Basilike," a work which raised the reputation of Charles to a very high degree. It was first printed in the year 1649, and passed through fifty editions, in different languages, within twelve months.

John Earle (1662—1663,) translated to the see of Salisbury.

Robert Skinner (1663—1670), in 1641, joined with eleven of his brethren in a protest against the proceedings of the parliament; for which they were all arraigned of high treason, and ten of them committed to the Tower. Skinner was confined there seventeen months. His sufferings taught him to temporise; for, when deprived of his bishopric, he complied with the new ordinances so far as to preserve his rectory of Launton, in Oxfordshire, till episcopacy itself was restored.

William Blandford (1671—1675) was, for some time, the chaplain and friend of Lord Clarendon.

James Fleetwood (1675—1683), whose days, it has been said, were spent in doing himself and in exhorting others to do good.

William Thomas (1683—1689), a prelate unequalled for simplicity, humility, and goodness of heart.

Edward Stillingfleet (1689—1699), of whom see memoir.

William Lloyd (1699—1717) had the reputation of being the most eminent chronologer of his time. Burnet represents him as a holy, humble, and patient man, ever ready to do good, when he saw an opportunity, from which even his love of study could not divert him.

John Hough (1717—1743). The mild and amiable character of this prelate have been highly extolled: "To tell the truth, Mirza,—saith the ideal Persian*—I was affected with the piety and virtue of this teacher; the Christian religion appeared so amiable in his character and manners, that if the force of education had not rooted Mahometanism in my heart, he would certainly have made a convert of me."

Isaac Madox (1743—1759), a pious, hospitable, and charitable prelate. He published a tract vindicating the conductors of the Reformation from Neal's attack.

James Johnson (1759—1774), whose benevolence and uniform cheerfulness of temper endeared him to all classes.

Brownlow North (1774—1781), translated to Winchester.

Richard Hurd (1781—1808), of whom see memoir.

Folliott Walker Cornwall (1808—1831), possessed considerable literary attainments, and was as distinguished for his polished manners as for his virtuous and exemplary life.

Robert James Carr (1831—1841) enjoyed for many years the personal favour and regard of George IV., whom he attended in his last illness. Bishop Carr's uniform affability and benevolence of manner, no less than the piety

* Lord Lyttleton, Persian Letters, No. LVII.

and conversation, and the refinement and amiable qualities of his mind, gained universal approbation, and have caused his death to be much regretted.

THE SEE OF HEREFORD.

This see was a bishopric in the Britons' time, and one of the suffragans to the metropolitan see of St. David's. It became a member of the province of Canterbury, when this country was conquered by the Saxons.

Edward Foxe (1535—1538) was the first protestant bishop of this see, and a very active partisan for the advancement of the Reformation.

Edmund Bonner (1538—1539), translated to London.

John Skyp (1539—1552), who witnessed a reform in the churches of an abuse which had crept into them. Hume observes that plays, interludes, and farces, were there often acted in derision of the former superstitions; and the reverence of the multitude for ancient principles and modes of worship was by those means gradually effaced.

John Harley (1553—1554), deprived by Mary, which circumstance sufficiently testifies his attachment to the principles of the Reformation. Leland, who knew him well, praises him "for his great virtue and learning, especially in the classical authors and poets, for his fine vein in poetry, &c."

Robert Purfew or Warton (1554—1557), censured by Godwin for his extravagance.

Thomas Reynolds (1558—1558), was nominated to this see, but the queen dying before his consecration, the appointment became void.

John Scory (1559—1585), has been censured by contemporary and succeeding writers, for his extortions and ill-regulated life.

Herbert Westfarling (1585—1601), "distinguished himself," says Willis, "in all respects a charitable person, making it his practice to dispend the revenues he received from the Church in works of piety and hospitality."

Robert Bennet (1602—1617), described when at College by Sir John Harrington as an active man, who played well at tennis, and could toss an argument in the schools even better than a ball in the tennis-court.

Francis Godwin (1617—1633), author of the "Catalogue of the Bishops of England," and numerous other works, amongst which are "The Life and Reign of Mary, Queen of England;" "The Man in the Moon, or a Discourse of a Voyage thither, by Domingo Gonzales;" "Annales Rerum Anglicarum, Henrico VIII., Edwardo VI., et Maria Regnantibus." The author of the "Antiquities of the Church of Hereford" states Godwin to have been "a good man, a grave divine, a skilful mathematician, an excellent Latinist, a great historian, and an incomparable antiquary, a fine preacher, strict liver, diligent in his studies, and applying himself much to matters of religion."

William Juxon (1633—1633), translated to London before consecration.

Augustine Lindsell (1633—1634), was found dead in his study a few months after his consecration.

Matthew Wren (1635—1635), translated to Norwich.

Theophilus Field (1635—1636) survived his promotion but six months.

George Coke (1636—1646), brother to Sir John Coke, secretary of state. The bishopric remained vacant after his death until the Restoration.

Nicholas Monk (1661—1661), brother to General George Monk, afterwards Duke of Albemarle. Bishop Monk never visited his diocese.

Herbert Croft (1662—1691), highly praised by Wood for the scrupulous care and attention manifested by him in the government of his diocese.

Gilbert Ironside (1691—1701), a prelate of great integrity and piety.

Humphrey Humphreys (1701—1712), active in the superintendence of his diocese, where he was much beloved. Wood describes him "as excellently versed in antiquities."

Philip Blisse, D. D. (1713—1721), a liberal benefactor to the cathedral, and a man of considerable abilties and learning.

Benjamin Hoadley (1721—1723), translated to Salisbury.

Hon. Henry Egerton (1724—1746), a younger son of the third Earl of Bridgewater, whose destruction of a very curious antique chapel connected with the episcopal palace is the only circumstances that is remembered of his prelacy.

Lord James Beauclerk (1746—1787), eighth son of the Duke of St. Alban's, who was a natural son of Charles II., by Eleanor Gwynne. He is described as resembling his grandfather in person, and as being very affable in manners.

Hon. John Harley (1787—1788), younger son of the third Earl of Oxford, died in six weeks after his consecration.

John Butler (1788—1802), supposed to have been a native of Hamburgh, whence, at an early age, he arrived in England, in a very obscure situation, from which his first marriage did not elevate him. His second was more fortunate, the lady being a sister and one of the co-heiresses of Sir Charles Vernon of Farnham, in Surrey. A Lambeth degree having been conferred on him, he took orders

and became a very popular preacher, and soon obtained high church preferments; for which, however, he was in some measure indebted to his political influence with Lord North, whom he greatly assisted in vindicating the American war.

Folliott Herbert Walker Cornwall (1803—1808) translated to Worcester.

John Luxmore (1808—1815), translated to St. Asaph.

George Isaac Huntingford (1815—1832), whose great knowledge of Grecian literature, it has been said, was only equalled by his unfeigned piety, Christian humility, and benevolence.

Hon. Edward Grey (1832—1837), brother of Earl Grey, under whose administration he was elevated to the episcopal bench. He was considered a sound divine and an excellent Greek scholar. In private life he was highly esteemed for his charity, urbanity, and kindness, and was regarded as a man of deep and fervid piety.

THE SEE OF LICHFIELD.

This see, which is of very great antiquity, has had for its bishops since the Reformation many whose names are associated with reminiscences of high historical, literary, and moral interest.

Rowland Lee (1534—1544), solemnized the marriage of King Henry VIII. with Anne Boleyn, in the nunnery of Lopewell, near St. Alban's. Soon after his consecration to this see he was made president of Wales, which principality was, during his administration, incorporated with England.

Richard Sampson (1542—1554), was confined for some time in the Tower, on a charge of affording pecuniary assistance to many persons who had been imprisoned for questioning the king's supremacy.

Ralph Bayne (1554—1559), was one of the most sanguinary abettors of Queen Mary's animosity against the Protestants. On the accession of Elizabeth he was deprived for refusing to administer the sacrament to her.

Thomas Bentham (1559—1578), greatly praised by contemporary writers for his learning and eloquence as a preacher.

William Overton (1580—1609), of whom Sir John Harrington says "that he kept good hospitality, and his house in good repair," which he commends no other married bishop for.

George Abbot (1609—1609), translated to London.

Richard Neile (1610—1613), translated to Lincoln.

John Overall (1614—1618), translated to Norwich.

Thomas Morton (1618—1632) translated to Durham.

Robert Wright (1632—1642), an eloquent and learned divine, but censured by Wood for his covetousness.

Accepted Frewen (1644—1660), translated to York.

John Hackett (1661—1670), who is thus described by Lord Lyttleton in his Persian Letters: "In the first place he resides constantly on his diocese, and has done so for many years; he asks nothing of the court for himself and family; he hoards up no wealth for his relations, but lays out the revenues of his see in a decent hospitality and a charity void of ostentation. At his first entrance into the world he distinguished himself by a zeal for the liberty of his country, and had a considerable share in bringing on the revolution that preserved it. His principles were never altered by his preferment; he never prostituted his pen, nor debased his character by party disputes or blind compliance."

Thomas Wood (1671—1692), "a person," says Wood,

"of no merit, unless it was for his preaching to the time of his death."

WILLIAM LLOYD (1692—1699), translated to Worcester.

JOHN HOUGH (1699—1717), translated to Worcester.

EDWARD CHANDLER (1717—1730), translated to Durham.

RICHARD SMALLBROKE (1730—1749), distingnished as an able controversialist, and acquired great reputation for his sincere piety, profound learning, and active zeal for the welfare of the church.

HON. FREDERICK CORNWALLIS (1749—1768), translated to Canterbury.

JOHN EGERTON (1768—1771), translated to Durham.

BROWNLOW NORTH (1771—1774), translated to Winchester.

RICHARD HURD (1774—1781), translated to Worcester.

THE EARL OF CORNWALLIS (1781—1824) was universally beloved and respected for his urbanity and kindness towards all of those over whom he exercised the important duties of his office.

HON. HENRY RYDER (1824—1836), the youngest son of the first Lord Harrowby, was a prelate of great and consistent piety. He was regarded as a favourer of that party in the church, termed Evangelical and Calvinistic.

SAMUEL BUTLER (1836—1839), a man of varied acquirements, playful wit, deep and accurate learning, and fervent piety, free from the slightest taint of fanaticism; accompanied by a benevolence which, springing from the heart, displayed itself in acts of practical charity and in kindness of manner to all men.

THE SEE OF NORWICH.

This see was once two distinct bishoprics, viz. of Elmham in Norfolk and of Dunwich in Suffolk. Both sees suffered

so much from the Danish invasion, that they lay vacant for upwards of one hundred years after it. At last the see of Elmham was revived, and the see of Dunwich united to it; but Herfast, the twenty-second bishop, removed the seat of the see to Thetford where it continued till the time of Henry I., when the see was removed to Norwich, where it has continued ever since. Its bishops since the Reformation have been,—

John Parkhurst (1560—1575), the preceptor of Bishop Jewell, and with him an exile during the cruel and persecuting reign of Mary, was the first protestant bishop of this diocese. In the management of his diocese he exerted his authority with such moderation towards the Puritans, that Parker, his metropolitan, frequently remonstrated with him. "As for his life and conversation," says Strype, "it was such as might be accounted a mirror of virtue, wherein appeared nothing but what was good and godly; an example to the flock in righteousness, in faith, in love, in peace, in word, in purity."

Edmund Freke (1575—1584), translated to Worcester.

Edmund Scambler (1584—1594), is described as a learned man, very zealous against Romanism, and extremely covetous.

William Redman (1594—1602), commended for his learning and liberality,

John Leggon (1602—1617), "bore," says Blomfield, "the public character of a grave, yet facetious worthy prelate, very zealous in requiring a strict conformity to the established worship."

John Overall (1618—1619), a distinguished controversial writer, and strict in requiring conformity to that church of which he was a bishop.

Samuel Harsnett (1619—1628), translated to York.

Francis White (1628—1631), translated to Ely.

Richard Corbett (1632—1635), celebrated as a preacher, and for great liberality towards all who differed from him in opinion. Gilchrist remarks that "our amiable prelate had not a grain of persecution in his disposition Benevolent, generous, and spirited in his public character; sincere, amiable, and affectionate in private life; correct, eloquent, and ingenious as a poet,—he appears to have deserved and enjoyed through life the patronage and friendship of the great, and the applause and estimation of the good."

Matthew Wren (1635—1638), translated to Ely.

Richard Montague (1638—1641), author of the "Diatribæ upon the First Part of Selden's History of Tithes," in which work James thought that he had beaten the then matchless Selden at his own weapons, and shown himself the greatest philosopher of the two. He subsequently engaged in a religious controversy, which was so popular, that kings, lords, and commons engaged in it. Fuller says, "His great parts were attended with tartness of writing; very sharp the nib of his pen, and much gall in the ink."

Joseph Hall (1641—1656), a very pious and excellent prelate, experienced during life many difficulties and troubles. His works, which are very numerous, have recently been edited by the Rev. Joseph Pratt, who has prefixed to them a memoir of the author. His poetry is characterised by Warton, as "nervous and elegant," and his prose is vigorous and sententious, which has acquired for him the appellation of "the English Seneca."

Edward Reynolds (1660—1676) "a person," says Blomfield, "of singular affability, meekness, and humility."

Anthony Sparrow (1676—1685), is represented as

having discharged the functions of his office with great honour and credit to himself, and advantage to those over whom he presided.

William Lloyd (1685—1691), was deprived of his bishopric for refusing to take the oaths to William and Mary, on which he retired to Hammersmith, where he resided privately for twenty years, "continuing," says Blomfield, "to perform episcopal offices to the last."

John Moore (1691—1707), translated to Ely.

Charles Tremmell (1707—1721), translated to Winchester.

Thomas Green (1721—1723), translsted to Ely.

John Leng (1723—1727), a prelate of great learning and amiable disposition. He was the editor of "The Cambridge Terence,"—"Tully's Offices, as translated by Sir Roger Le Strange," &c., besides which he published his Boyle Lectures, and several sermons.

William Baker (1727—1732), esteemed a sound divine, and an able preacher.

Robert Batts (1732—1738), translated to Ely.

Sir Thomas Gooch, Bart. (1738—1748), translated to Ely.

Samuel Lisle (1748—1749), a benevolent and learned prelate.

Thomas Hayter (1749—1761), translated to London.

Philip Yonge (1761—1783), characterised by bishop Ross as a prelate of great fortitude and firmness of mind.

Lewis Bagot (1783—1790), translated to St. Asaph.

George Horne (1790—1792), author of the "Commentary on the Book of Psalms," "Letters on Infidelity," "Considerations on the Life and Death of John the Baptist," and several other works which evince great erudition and piety. The late Rev. William Jones, Bishop Horne's friend

and chaplain, published in 1802 his lordship's entire works, to which is prefixed a valuable and highly interesting memoir.

Charles Manners Sutton (1792—1805), translated to Canterbury.

Henry Bathurst (1805—1837), was one of the greatest ornaments the Church of England could ever boast of. He was distinguished through the whole course of his lengthened life for the liberality of his principles, and during many years he was regarded "as the only liberal bishop" in the house of lords. In the exercise of his professional duties he was most exemplary, and consequently gained the respect and veneration of all those who resided within his diocese.

THE SEE OF BATH AND WELLS.

Previous to the twelfth century frequent disputes arose between the monks of Bath and the canons of Wells, about the election of a bishop, when it was compromised about the year 1235, by Robert, the eighteenth bishop, who decreed that thenceforward the bishop should be styled from both places, and that the precedency should be given to Bath.

William Barlow (1547—1553), was the first Protestant bishop who filled this see. He was the author of several tracts against the abuses and rites of the Roman Catholic religion. On the accession of Mary he was deprived, and committed to the fleet; whence escaping, he retired into Germany, where he remained till Mary's decease, on which he returned, and was nominated bishop of Chichester.

Gilbert Bourne (1554—1558), who appeared in early life to have favoured the tenets of the reformed faith; but, we are informed by Wood, that "in the beginning of Queen Mary's reign he turned about and became zealous for the

Roman Catholic cause." On the accession of Elizabeth he was deprived of his bishopric for refusing to acknowledge her supremacy.

Gilbert Berkley (1559—1581), of whom scarcely anything is known. After his decease the bishopric remained vacant for nearly three years.

Thomas Godwin (1584—1590), "was," says Sir John Harrington, "so famous a preacher, and specially a disputer, that the learned'st were afeard to dispute with him."

John Still (1592—1607), the long reputed author of "Gammer Gurton's Needle," which Warton says, "is held to be the first comedy in our language; that is, the first play which was neither mystery nor morality, and which handled a comic story with some disposition of plot, and some discrimination of character."

James Montague (1608—1616) translated to Winchester.

Arthur Lake (1616—1626), "in all places of honour and employment," says Wood, "he carried himself the same in mind and person, showing by his constancy that his virtues were virtues indeed; in all kinds of which, whether natural, moral, theological, personal or pastoral, he was eminent, and indeed one of the examples of his time."

William Laud (1626—1628), translated to London.

Leonard Mawe (1628—1629) "had the reputation," says Fuller, "of a good scholar, a grave preacher, a mild man, and one of genteel deportment."

Walter Curle (1629—1632), translated to Winchester.

William Piers (1632—1670), was indebted for his preferment to the friendship of Laud. On the abolition of episcopacy he was deprived, and committed with other bishops to the Tower.

Robert Creighton (1670—1672), published a Latin

translation, from the Greek, of Sylvester Luguropolis's "History of the Council of Florence."

PETER MEWS (1672—1684), translated to Winchester.

THOMAS KENN (1685—1690). Bishop Burnet tells us that previously to Charles's decease, this prelate, who was his chaplain, constantly attended him, and did his utmost to "awaken his conscience," speaking "with great elevation of thought and expression, and like a man inspired." During James's reign a fruitless attempt was made to seduce him to the popish party; and he was one of the seven bishops who were committed to the Tower, for opposing the public reading of the king's famous "Declaration of Indulgence." Though thus averse to papistical ascendancy, he could not be induced to take the oaths of allegiance to William and Mary, and was accordingly deprived of his bishopric.

RICHARD KIDDER (1691—1703), author of the "Demonstration of the Messias," and a "Commentary on the Pentateuch." Todd says of this prelate, that "the world has been greatly benefited by his excellent writings."

GEORGE HOOPER (1704—1727), of whom see memoir.

JOHN WYNNE (1727—1743), whose character for benevolence and amiability was much respected.

EDWARD WILLIS (1743—1773), greatly beloved by the clergy and laity of his diocese, for his many virtues.

CHARLES MOSS (1774—1802), whose piety and learning acquired for him the respect of the christian and the scholar.

RICHARD BEADON (1802—1824), a prelate of great scholastic acquirements, and distinguished for his zeal in the doctrines of the Church of England.

THE SEE OF EXETER.

This diocese contains what formerly constituted two bishoprics; namely, Devonshire and Cornwall. The church

of the former was at Crediton, and of the latter at Bodmin. About the year 1032 the bishopric of Cornwall was united to that of Devonshire; and soon afterwards, the then bishop removed the see to Exeter, where it still continues.

Miles Coverdale (1551—1553), one of the early champions of the Reformation, was promoted by Edward VI., as stated in the collocation, "on account of his extraordinary knowledge in divinity, and unblemished character." On the accession of Mary, he was ejected from his bishopric, and replaced by,

John Veysey (1553—1554), who previously held it for many years, and is allowed by all parties to have been a munificent and learned prelate.

John Turbeville (1555—1559), is described by several writers to have been of a gentle disposition; he was deprived of his see on the accession of Elizabeth.

William Alley (1560—1570), whom Hoker commends for his affability, regular life and singular learning.

William Bradbridge (1571—1578), is stated by Wood to have laudably governed this see.

John Woolton (1579—1594), much distinguished for his learning and earnest support of the reformed religion.

Gervase Babington (1594—1597), translated to Worcester.

William Cotton (1598—1621), of whom little is recorded.

Valentine Carey (1621—1626), described by Fuller as "a complete gentleman and excellent scholar."

Joseph Hall (1627—1641), translated to Norwich.

Ralph Brownrigg (1642—1659), who, after he was dedeprived of his see by the parliamentary ordinances against episcopacy, was appointed preacher to the Honourable Societies of the Inner and Middle Temple.

John Gauden (1660—1662), translated to Worcester.

Seth Ward (1662—1667), translated to Salisbury.

Anthony Sparrow (1667—1676), translated to Norwich.

Thomas Lamplugh (1676—1688), translated to York.

Sir Jonathan Trelawney, Bart. (1688—1707) translated to Winchester.

Offspring Blackall (1708—1716), of whom Burnet says that "he was a man of worth and value, but one who seemed to condemn the revolution, and all that had been done pursuant to it." His works, chiefly sermons, were published by his friend, Archbishop Dawes, in two volumes, folio, and are described by him as containing a complete system of Christian morality.

Lancelot Blackburn (1717—1724), translated to York.

Stephen Weston (1724—1742), a learned and estimable prelate.

Nicholas Clagget (1742—1746), was much esteemed for his acquirements and virtues.

George Lavington (1747—1762), distinguished for great wit and learning, and an ardent zeal for the Protestant succession.

Hon. Frederick Keppell (1763—1777), did much by his investigations and orders to augment the incomes of his inferior clergy, and is universally praised for the excellent government of his diocese.

John Ross (1778—1792), much esteemed for his learning, affability, and mildness.

William Buller (1792—1796), whose virtues and talents did honour to his high rank and station.

Henry Reginald Courtenay (1797—1803), whose

character was distinguished by a most exemplary performance of his episcopal duties.

John Fisher (1803—1807), translated to Salisbury.

Hon. George Pelham (1807—1820) translated to Lincoln.

William Carey (1820—1830) translated to St. Asaph.

THE SEE OF SALISBURY.

This see was founded at a very remote period of English history. For above half a century after the conversion of the West Saxons to Christianity, the spiritual affairs of the country were administered by a single bishop, whose see was fixed at Winchester; but at the commencement of the eighth century the diocese was divided, and a second bishop was established at Sherborne. Subsequently, the seat of the see was removed to Salisbury, where it has continued ever since.

John Jewell (1560—1571), was the first Protestant bishop of this diocese, of whom see memoir.

Edmund Gheast (1571—1576), a learned and pious divine.

John Piers (1577—1588), translated to York, after which the see continued vacant for three years.

John Coldwell (1591—1596), one of the greatest theologians of his day.

Henry Cotton (1598—1615), "was," says Wood, "godson to Queen Elizabeth while she was Lady Elizabeth, who, as it is reported by Sir John Harrington, usually said that 'she had blessed many of her godsons, but now this godson should bless her.'"

Robert Abbot (1615—1617) was the eldest brother of George Abbot, archbishop of Canterbury.

Martin Fotherby (1618—1619), a charitable and pious prelate.

Robert Tounson (1620—1621) enjoyed this preferment but a few months.

John Davenant (1621—1641) incurred the royal displeasure by promulgating some heterodox notions, in a discourse on predestination, and was compelled to make submission before the privy-council for the offence.

Brian Duppa (1641—1660), translated to Winchester.

Humphrey Henchman (1660—1663), translated to London.

John Earle (1663—1665), translated the "Εικον Βασιλικε" into Latin, and published an ingenious little work, under the name of Blount, entitled "Micro-Cosmography."

Alexander Hyde (1665—1667), was indebted for his promotion to the interest of his kinsman, Lord Clarendon.

Seth Ward (1667—1689), "was," as Burnet has observed, "one of the greatest men of his age," being not only a profound mathematician, but skilled in all kinds of polite literature. He wrote a "Discourse on the Being and Attributes of God," and some sermons, besides several treatises on mathematical subjects.

Gilbert Burnet (1689—1715), of whom see memoir.

William Talbot (1715—1721), translated to Durham.

Richard Willis (1721—1723), translated to Winchester.

Benjamin Hoadley (1723—1734), likewise translated to Winchester.

Thomas Sherlock (1734—1748), translated to London.

John Gilbert (1748—1757) translated to York.

John Thomas (1757—1761), translated to Winchester.

Robert Hay Drummond (1761—1761), translated to York.

John Thomas (1761—1766), an acknowledged scholar,

and in the discharge of his duties distinguished for amenity of manners and benevolence of disposition.

JOHN HUME (1766—1782), who throughout life evinced, by his acts, a mind impressed with the doctrines and truth of Christianity.

SHUTE BARRINGTON (1782—1791), translated to Durham.

JOHN DOUGLAS (1791—1807), author of various literary, political, and theological works, which acquired for their author considerable celebrity.

JOHN FISHER (1807—1825). "Sincere and unostentatious in his piety, he was at all times desirous to promote to the best of his judgment and the utmost of his ability, the cause of true religion and practical benevolence. Ever the firm and steady friend of all that was valuable in society, his anxious wishes and active services were unceasingly devoted to the security and prosperity of our established church. He was an accomplished scholar and a sound divine; but the ordinary laborious duties of an extensive diocese, and the extraordinary and important avocations to which his attention was imperatively called for a considerable period, left him little leisure to employ his pen in literary pursuits."*

THE SEE OF ROCHESTER.

The bishopric of Rochester, though the smallest, is, next to Canterbury, the most ancient in England, having been founded by St. Augustine, about ten years after he first came to this country. It has been filled since the Reformation by the following bishops:—

JOHN HILSEY (1535—1538), who, though he favoured

* Gentleman's Magazine, vol. xcv, p. 82.

the Reformation in some matters, was zealously devoted to the doctrines of the Church of Rome.

Nicholas Heath (1540—1543), afterwards archbishop of York.

Henry Holbeach (1543—1547), translated to Lincoln.

Nicholas Ridley (1547—1550), translated to London.

John Poynet (1550—1551), translated to Winchester.

John Scory (1551—1552), translated to Chichester.

Maurice Griffith (1554—1559), an active instigator of many of the persecutions which disgraced Mary's reign.

Edmund Guest (1559—1571), translated to Salisbury.

Edmund Freake (1571—1576), translated to Norwich.

John Piers (1576—1577), afterwards archbishop of York.

John Young (1577—1605), was greatly favoured by Elizabeth, who referred much, in church matters, to his judgment.

William Barlow (1605—1608), translated to Lincoln.

Richard Neile (1608—1610), translated to Lichfield and Coventry.

John Buckeridge (1611—1628), translated to Ely.

Walter Curle (1628—1629), translated to Bath and Wells.

John Bowle (1629—1637), a learned and pious prelate.

John Warner (1637—1666), who founded Bromley College for the support of twenty widows of loyal and orthodox clergymen, of whom those of his own see were to have the preference. He was likewise a munificent benefactor to Magdalen and Baliol Colleges, Oxford. He gave besides liberally towards redeeming captives out of slavery in Barbary; and for the augmentation of the smaller vicarages in his diocese he bequeathed the sum of 2000*l.*

John Dolben (1666—1683), translated to York.

Francis Turner (1683—1684), translated to Ely.

Thomas Sprat (1684—1713), was one of the most elegant writers of his day in both prose and verse. He is said to have assisted the witty and profligate Duke of Buckingham in writing "The Rehearsal," and most of his other works. Bishop Sprat was likewise the favourite of Wilkins, at whose house the Royal Society originated.

Francis Atterbury (1713—1723), of whom see memoir.

Samuel Bradford (1723—1731), exemplary for the diligent discharge of his episcopal duties.

Joseph Wilcox (1731—1756), was a prelate endowed with many virtues both public and private. He steadily declined any higher preferment, though he was offered the archbishopric of York, frequently using the expression of his predecessor, Bishop Fisher,—"This church is my wife, and I will not part with her because she is poor.

Zachariah Pearce (1756—1774), whose numerous publications prove him to have been a man of considerable learning, taste, and judgment.

John Thomas (1774—1793), distinguished for great munificence, learning, and piety.

Samuel Horsley (1793—1802), translated to St. Asaph.

Thomas Dampier (1802—1808), translated to Ely.

Walter King (1808—1827), possessed of highly cultivated talents, and a man of remarkably liberal and amiable disposition.

THE SEE OF ELY.

This see, which originally formed part of the diocese of Lincoln was erected a bishopric in the reign of Henry I.

Thomas Goodrick (1534—1554). The first Protestant

bishop of Ely was a zealous promoter of the Reformation. On the accession of Mary he was, however, suffered to keep his bishopric; from which circumstance he is suspected of having temporised in favour of the Church of Rome.

Thomas Thirlby (1554—1559), a great benefactor to his see, was deprived at the commencement of Elizabeth's reign for refusing to take the oath of supremacy.

Richard Cox (1559—1581), generally esteemed a wise and learned prelate, and warmly attached to the Reformation. After his death the see remained vacant for more than eighteen years when it was filled by,

Martin Heton (1600—1609), who bore the character of a pious, hospitable bishop.

Lancelot Andrews (1609—1619), translated to Winchester.

Nicholas Felton (1619—1626), a very learned and pious prelate, and one of those employed by James I. in the new translation of the Bible.

John Buckeridge (1628—1631), a man of eminent abilities, and much esteemed by James I.

Francis White (1631—1638), one of the most distinguished polemical writers of his time.

Matthew Wren (1638—1667), described as a person of great abilities and learning, of unshaken loyalty to his prince, and as a zealous advocate for promoting order and discipline in the church.

Benjamin Lancy (1667—1675), a generous and pious prelate who spent the revenues of his see in works of munificence and charity.

Peter Gunning (1675—1684), celebrated for the courage and ability with which he maintained and defended the cause of the Church of England during the Protectorate.

Francis Turner (1684—1690), was indebted for his promotion to the Duke of York, afterwards James II. As soon, however, as he perceived the violent measures which that prince pursued on his accession to the throne, he opposed them to the utmost. But on the establishment of William and Mary, he was deprived for refusing to take the oaths required by act of parliament.

Symon Patrick (1691—1707), whom Bishop Burnet ranks amongst those divines who deserved a high character, and were indeed an honour to the church and to the age in which they lived.

John Moore (1707—1714), celebrated as a great collector of scarce and valuable books and manuscripts which were purchased, after his decease, by George I., and by him presented to the University of Cambridge.

William Fleetwood (1714—1723), a true friend to the English constitution, and a zealous advocate in the defence of those principles on which the revolution was founded. He was considered a great scholar and antiquarian, and wrote numerous works which have been published since his death.

Thomas Greene (1723—1738), a prelate of an amiable and charitable disposition.

Robert Butts (1738—1748), much commended for his wisdom, learning, and integrity.

Sir Thomas Gooch, Bart. (1748—1754), a learned divine, and a liberal benefactor to all places with which he had connexion.

Matthias Mawson (1754—1771), chiefly remembered for being a munificent benefactor to the cathedral church.

Edmund Keene (1771—1781), an accomplished scholar and a sound divine.

Hon. James Yorke (1781—1808), youngest son of the

Lord Chancellor Hardwicke. During life he was constant in the exercise of useful virtue and charitable virtue.

Thomas Dampier (1808—1812), distinguished as a scholar and a divine.

Bowyer Edward Sparke (1812—1836), was tutor to the present Duke of Rutland, to which circumstance he was chiefly indebted for his elevation in the church. Bishop Sparke, however, was an accomplished scholar, and distinguished for the liberality of his sentiments, and a sincere attachment to the church.

THE SEE OF CARLISLE.

This see was founded by Henry I. in the year 1132, on account of its distance from Durham, and the delays of episcopal duties there. The first Protestant bishop of the diocese was,

John Best (1560—1570), who did much to promote the Reformation in this country.

Richard Barnes (1570—1577), translated to Durham.

John Meye (1577—1598), censured by most writers for his great covetousness.

Henry Robinson (1598—1616), a prelate of great reputation for learning and piety.

Robert Snowden (1616—1621), of whom very little is known.

Richard Milburne (1621—1624), who had previously been Prince Henry's favourite chaplain.

Richard Senhouse (1624—1626), "advanced by James I.," says Wood, "for his transcendent parts, and admirable gifts in preaching."

Francis White (1626—1628), translated to Norwich.

Barnaby Potter (1628—1641), "whose character," says Wood, "was most exemplary in every particular, and

his household, by his precept and example, so devout, that it was called the *praying family*. Notwithstanding his office, at that time hated by many, he was beloved by all sects; and even those who refused to come to church were happy to converse with him, 'because,' said they, 'we would go with him to heaven!'"

James Ussher (1641—1655), an eminent character, ranking as a man of learning amongst the first of his age. His piety was exemplary, and his unaffected humility was as conspicuous as his talents and acquirements.

Richard Sterne (1660—1664), succeeded Ussher on the restoration, and was subsequently translated to the see of York.

Edward Rainbow (1664—1684), distinguished for his learning, humility, and steady attachment to the Church of England during the troubled times in which he lived.

Thomas Smith (1684—1702), "who was a man," according to Hutchinson, "though deeply read in the learning of his age, of consummate modesty, and humble expectation."

William Nicholson (1702—1718), author of several historical and philosophical works, which "discover," says his biographer, "an excellent and almost universal genius." He was translated in 1718 to the see of Londonderry, in Ireland.

Samuel Bradford (1718—1723), translated to Rochester.

John Waugh (1723—1734), a sound divine and of great liberality towards all who differed from him in opinion.

Sir George Flemming, Bart. (1734—1747), a prelate distinguished for his munificent charity and hospitality.

Richard Osbaldiston (1747—1762), translated to London.

Charles Lyttleton (1762—1768), an accomplished scholar and a liberal and pious prelate.

Edmund Law (1768—1787), brother to the Lord Chief Justice Ellenborough. His life was one of incessant reading and thought, chiefly directed to metaphysical and religious inquiries.

John Douglas (1787—1791), translated to Salisbury.

Hon. Edward Harcourt (1791—1808), the present Archbishop of York.

Samuel Goodenough (1808—1827), who is remembered as a prelate of great learning, unaffected piety, high integrity, and inflexible adherence to his duty in the administration of his diocese.

THE SEE OF CHICHESTER.

Wilfred, the exiled Archbishop of York, at the close of the seventh century, was the first who established Christianity on the western coast of the kingdom of the South Saxons. Edilwalch, who aided his pious endeavours, gave him the Isle of Selsey, not far from Chichester, where he established his bishopric. Here the episcopal establishment continued till Stigand, the twenty-third bishop, in the reign of William the Conqueror, removed it to Chichester, where it has since continued. The following are the names of those prelates who have filled this see since the Reformation :—

John Scory (1552—1553), deprived by Mary; afterwards made bishop of Hereford by Queen Elizabeth.

George Day (1553—1556), had been deprived of this see in the reign of Edward, but restored to it on the accession of Mary, who likewise gave him an active part in the re-establishment of the Roman Catholic religion.

John Christopherson (1557—1559), the confessor of Mary, from which it may be supposed that the extreme punishment of heresy was entirely approved of by him. He was deprived on the accession of Elizabeth.

William Barlow (1559—1568), who tamely submitted to have his see deprived of several of its most valuable manors. He was, though, a man of considerable learning, and wrote "The Burial of the Masse," and other tracts to recommend the Reformation.

Richard Curteys (1570—1582), chaplain to Elizabeth, whom, it is said, he delighted with his eloquence. Strype relates that he was not much respected in his diocese.

Thomas Bickley (1584—1596), a munificent encourager of learning.

Anthony Watson (1596—1605), described as a man of learning and liberality.

Lancelot Andrews (1605—1609), translated to Ely.

Samuel Harsnett (1609—1619), translated to Norwich.

George Carleton (1619—1628), of whom Wood states that "he was well versed in the schoolmen and fathers, and wanted nothing that might make him a complete theologist."

Richard Montague (1628—1638), translated to Norwich.

Brian Duppa (1638—1641), translated to Salisbury.

Henry King (1641—1669), ranked amongst the best poets and preachers of his age.

Peter Gunning (1669—1774), translated to Ely.

Ralph Brideoake (1675—1678), was much favoured by the Presbyterian party during the Protectorate. He declared, however, in favour of the Restoration, when he

relinquished his former connections. His character is that of a temporizer.

Guy Carleton (1678—1685). It does not appear that this prelate was distinguished by learning or talents, or that he was esteemed by his contemporaries.

John Lake (1685—1689), every act of whose life is marked by firmness and consistent conduct. He was the first to discover James's intentions to subvert the national religion; and was amongst the prelates who resisted the public reading of the royal declaration for liberty of conscience. Upon his acquittal he returned to his diocese, "where," we are told, "the gentlemen of the county of Sussex met him with that respect which was wont to be paid to the primitive bishops." Having, however, taken the oaths of allegiance to King James II., he refused with Archbishop Sancroft and four other bishops to repeat them to William III., and was accordingly deprived of his bishopric.

Symon Patrick (1690—1691), translated to Ely.

Robert Grove (1691—1697), who at all times zealously defended the Church of England both in his publications and conversation.

John Williams (1696—1709), a great friend to the revolution, and chaplain to William III.

Thomas Manningham (1709—1722), remembered as a liberal contributor to the library of New College, Oxford, to the exterior of which his arms, impaling those of the see of Chichester, are affixed.

Thomas Bowers (1722—1724), of whom little is known.

Edward Waddington (1724—1731), who, we are told, expended much in improving the episcopal residence.

Francis Hare (1731—1740), one of the most accomplished scholars and greatest theologians of his time. His

knowledge of the Hebrew language was so accurate, that he published the Psalms, reduced to their original metre, with most learned annotations upon sacred poesy.

Matthias Mawson (1740—1754), translated to Ely.

Sir William Ashburnham, Bart. (1754—1797), only remarkable for having held the bishopric forty-four years, being the longest term since the original foundation of the see.

John Buckner (1797—1824), distinguished for his urbanity, and zeal in the genuine principles of the Protestant religion.

Robert James Carr (1824—1831), translated to Worcester.

Edward Maltby (1831—1836), the present bishop of Durham.

William Otter (1836—1840). This lamented prelate was distinguished no less by his profound and extensive knowledge of classical and theological literature, than by the unaffected humility and benevolence of disposition with which they were accompanied.

THE SEE OF CHESTER.

This see was anciently part of the diocese of Lichfield, one of whose bishops removing the seat of his see thither in the year 1075, occasioned his successors to be frequently styled Bishops of Chester. It was not, however, erected into a distinct bishopric, till the 33d of Henry VIII.

John Bird (1541—1554), was the first bishop of this diocese. He was preferred for some sermons which he preached before the king, against the pope's supremacy, and was deprived by Mary in 1554.

George Cotes (1554—1556) was, according to Wood,

a good man, and a most learned divine, but possessed with an over warm zeal for his religion.

CUTHBERT LEST (1556—1561), was one of the four bishops, who, after the accession of Elizabeth, undertook to defend the doctrines of the Church of Rome against an equal number of reformed divines. He was soon afterwards deprived.

WILLIAM DOWNEHAM (1561—1577), a learned and pious prelate.

WILLIAM CHADERTON (1579—1595), translated to Lincoln.

HUGH BELLOT (1595—1596), lived scarcely one year after his translation to this see.

RICHARD VAUGHAN (1596—1604), translated to London.

GEORGE LLOYD (1604—1615) distinguished in his time as a scholar and a preacher.

THOMAS MORETON (1616—1618), translated to Lichfield and Coventry.

JOHN BRIDGEMAN (1619—1657), shared deeply, but with much fortitude, in the troubles of the times in which he lived. He was the compiler of a valuable work relating to the ecclesiastical antiquities of his diocese, now deposited in the episcopal registry, and usually denominated Bishop Bridgeman's Leger.

BRIAN WALTON, (1660—1661), of whom see memoir.

HENRY FERNE (1661—1662), one of the most steadfast champions of the church, during the Protectorate.

GEORGE HALL (1662—1668), author of a treatise, entitled "The Triumphs of Rome over despised Protestancy."

JOHN WILKINS (1668—1672), of whom see memoir.

JOHN PEARSON (1672—1686), of whom see memoir.

THOMAS CARTWRIGHT (1686—1689), was one of the commissioners appointed by James II., in his memorable contest

with the fellows of Magdalen College, Oxford, and was so warm a defender of that sovereign's measures, that on the landing of the Prince of Orange, he was forced to fly to France.

Nicholas Stratford (1689—1777), is said to have discharged the duties of his high office in a manner that acquired for him the respect and veneration of the clergy and laity throughout his diocese.

Sir William Dawes, Bart. (1707—1713), translated to York.

Francis Gastrell (1713—1725), opposed with great resolution the proceedings against Atterbury; and when the bill for inflicting pains and penalties on that prelate was before the House of Lords, he spoke against it with much warmth, and censured the rest of his episcopal brethren, who all concurred in the bill. Bishop Gastrell was the author of several theological works, of which the best known are, his "Boyle Lectures," "Considerations on the Trinity," and "A Moral Proof of a Future State."

Samuel Peploe (1726—1752), a prelate of learning and piety, and an eminent preacher.

Edmund Keene (1752—1770), translated to Ely.

William Markham (1771—1776), translated to York.

Beilby Porteus (1776—1787), translated to London.

William Cleaver (1787—1799), translated to Bangor.

Henry William Majendie (1800—1810), likewise translated to the see of Bangor.

Bowyer Edward Sparke (1810—1812), translated to Ely.

Hon. George Henry Law (1812—1824), the present bishop of Bath and Wells.

Charles James Blomfield (1824—1828), the present bishop of London.

THE SEE OF ST. DAVID'S.

St. David's, now the seat of a suffragan bishop, was once a metropolitan see in the British church, and long time the supreme ordinary of the Welsh. It was not till the time of Henry I., that Bernard, the forty-seventh bishop of this see, was forced to submit himself to the church of Canterbury, since which time it has remained subject to it. The following have been its bishops since the Reformation :—

William Barlow (1536—1547), translated to Bath and Wells.

Robert Farrar (1547—1553), who soon after the accession of Mary was summoned before the bishop of Winchester and the other commissioners for ecclesiastical affairs, and condemned by them as a "Lutheran heretic." He was afterwards degraded, sent into Wales, and burnt.

Henry Morgan (1553—1559), pronounced the sentence of death on his predecessor. He was himself deprived on the accession of Elizabeth.

Thomas Young (1559—1560), translated to York.

Richard Davies (1561—1581), of whom many acts of munificence and charity are recorded.

Marmaduke Middleton (1582—1592), was translated thither from the see of Waterford, in Ireland, and deprived in 1592, for writing and publishing a forged will.

Anthony Rudd (1594—1615), described by contemporary writers as a prelate of great liberality and learning.

Richard Milborne (1615—1621), translated to Carlisle.

William Laud (1621—1627), translated to Bath and Wells.

Theophilus Field (1627—1635), translated to Hereford.

Roger Manwaring (1635—1653) "was a person,"

says Wood, "that had some curiosity in learning, but a greater zeal for the Church of England: he was of a pious life and conversation, charitable, and though (with Sibthorp), accounted a sycophant by the Puritans, yet by the Royalists he was esteemed worthy of the function of a bishop."

William Lucey (1660—1667), was the first bishop appointed to this see after the Restoration.

William Thomas (1667—1683), translated to Worcester.

Lawrence Womack (1683—1685), a prelate of great learning and abilities, and firmly attached to the constitution in church and state. He wrote several controversial and other works.

John Lloyd (1686—1687), was nominated to this see by James II., whose measures he supported.

Thomas Watson (1687—1799), was deprived for simony and other crimes, but in consequence of his appealing to the delegates, and afterwards to the House of Lords, his bishopric was not disposed of till 1705.

George Bull (1705—1710), a prelate of great learning and controversial abilities. Many of his doctrines have been attacked as heterodox.

Philip Blisse (1710—1712), translated to Hereford.

Adam Ottley (1712—1723), much commended for the judicious government of his diocese.

Richard Smallbroke (1723—1731), translated to Lichfield.

Elias Sydall (1731—1731), translated to Gloucester.

Nicholas Clagget (1731—1743), translated to Exeter.

Edward Willes (1743—1743), translated to Bath and Wells.

Richard Turner (1743—1752), translated to Durham.

Anthony Ellis (1752—1761) wrote several controversial, philosophical, and religious works; and is characterised

by Whiston as a "very sensible and ingenious gentleman, an acute reasoner, an affecting preacher, and a good man."

Samuel Squire (1761—1766), is described as a prelate of most exemplary character, both in a professional and private capacity. He wrote "An Enquiry into the Nature of the English Constitution," "An Essay on the Balance of Civil Power in England," "Ancient History of the Hebrews Vindicated," "The Principles of Religion made Easy to Young Persons," and several other political and religious works.

Robert Lowth (1766—1766), translated to Oxford.

Charles Moss (1766—1774), translated to Bath and Wells.

James Yorke (1774—1779), translated to Gloucester.

John Warren (1779—1783), translated to Bangor.

Edward Smallwell (1783—1788), translated to Oxford.

Samuel Horsley (1788—1793), translated to Rochester.

Hon. William Stuart (1793—1800), afterwards primate of Ireland.

Lord George Murray (1800—1803), brother to the late Duke of Athol, was distinguished by his extensive learning, elegant taste, and unaffected piety.

Thomas Burgess (1803—1825), translated to Salisbury.

John Banks Jenkinson (1825—1840), was highly esteemed for his unaffected piety and sound learning, for his conscientious and independent exercise of episcopal patronage, and for the upright manner in which he performed all the duties of his office.

THE SEE OF ST. ASAPH.

This bishopric is of great antiquity, being founded about the middle of the sixth century, by Kentigern, a Scotchman.

William Barlow (1536—1536) was the the first protestant bishop of this see. He was translated to St. David's.

Robert Warton (1536—1554), translated to Hereford.

Thomas Goldwell (1555—1558), voluntarily quitted his bishopric on the death of Queen Mary, and went into exile.

Richard Davies (1560—1562), distinguished himself by translating the liturgy and New Testament into the Welsh language.

Thomas Davies (1562—1573), commended for his learning and charity.

William Hughes (1573—1600), was a munificent encourager of learning in his diocese.

William Morgan (1601—1604), "an incomparable man for piety and industry, zeal for religion and his country, and a conscientious care for his church and succession." "He was," continues Wood, "author of the first translation of all the Bible (since printing was used), into the ancient and unmixed language of the Britons."

Richard Parry (1604—1623), described by Godwin, Fuller, and others as a learned and pious prelate.

John Haumer (1623—1629), of whom little is known.

John Owen (1629—1651), "a modest man," says Fuller, "who would not own the worth he hath in himself." After his death the see remained vacant for nine years.

George Griffith (1660—1666), was rewarded with this see for his great services to the royal cause during the rebellion.

Henry Glemham (1667—1669), a hospitable and charitable prelate.

Isaac Barrow (1670—1680), of whom see memoir.

William Lloyd (1680—1692), translated to Lichfield and Coventry.

Edward Jones (1692—1703), was translated from the bishopric of Cloyne, in Ireland. He was a warm supporter of the revolution, and was constant in his attachment to the Church of England.

George Hooper (1703—1704), translated to Bath and Wells.

William Beveridge (1704—1707), who, from his learning and piety, was one of the brightest ornaments of the Church of England in his time. He discharged the duties of his profession with such success that he was styled "the great reviver and restorer of primitive piety." Bishop Beveridge left many works, which, to use the words of Dr. Henry Felton, are "written in that plainness and solemnity of style, that gravity and simplicity, which give authority to the sacred truths he teacheth, and unanswerable evidence to the doctrines he defendeth."

William Fleetwood (1708—1714), translated to Ely.

John Wynne (1715—1727), translated to Bath and Wells.

Francis Hare (1727—1731), translated to Chichester.

Thomas Tanner (1732—1735), one of the most distinguished scholars of his time, especially in the antiquities of his native country. He is best known as the author of the "Bibliotheca Britannico-Hibernica," containing memoirs of the principal English, Scotch, and Irish writers from the earliest period to the commencement of the seventeenth century, and an elaborate account of the religious houses of England and Wales; besides which, he contributed considerably to several other works of great utility.

Isaac Madox (1736—1743), translated to Worcester.

John Thomas (1743—1744), not consecrated, being promoted to the see of Lincoln.

Samuel Lisle (1744—1748), translated to Norwich.

Robert Hay Drummond (1748—1761), translated to York.

Richard Newcome (1761—1769), a prelate of little note.

Jonathan Shipley (1769—1789), best remembered as a spirited, able, and eloquent opposer of the American war.

Samuel Halifax (1789—1790), a prelate of great learning and ability, an elegant writer and a profound thinker. His principal works are "An Analysis of the Roman Civil Law," and an "Analysis of Bishop Butler's Analogy."

Lewis Bagot (1790—1802), described as a prelate "learned without pedantry, pious without ostentation, a faithful christian, and in every department of life, an amiable man."

Samuel Horsley (1802—1806), of whom see memoir.

William Cleaver (1806—1815), a great Greek scholar and a sound divine; he was the author of a tract entitled "De Rythmo Græcorum," and the editor of the beautiful edition of Homer printed at Oxford by the munificence of the Grenville family; as a divine, he published a volume of highly useful sermons.

John Luxmore (1815—1830), described as a man of mild manners, and of an amiable and gentle disposition. His publications were few, and merely the ordinary results of his professional duty.

THE SEE OF LLANDAFF.

This see, it is generally admitted, was erected about the commencement of the sixth century, and was endowed with great possessions of most of which it was deprived

shortly after the conquest. The bishops of this see since the Reformation have been,

ROBERT HOLGATE (1537—1545), translated to York.

ANTHONY KITCHEN, *alias* DUNSTAN (1545—1566), much blamed by Godwin for impoverishing his bishopric.

HUGH JONES (1567—1574), commended for his simplicity of manners and benevolence of heart.

WILLIAM BLETHIN (1575—1590), whose character, like his predecessor's, has been extolled for its amiability.

GERVASE BABINGTON (1591—1595), translated to Exeter.

WILLIAM MORGAN (1595—1601), translated to St. Asaph.

FRANCIS GODWIN (1601—1617), translated to Hereford.

GEORGE CARLETON (1617—1619), translated to Chichester.

THEOPHILUS FIELD (1619—1627), translated to St. David's.

JOHN MURRAY (1627—1638), was translated thither from the see of Fenabore in Ireland.

MORGAN OWEN (1638—1645), described by Wood as a "useful man in the church." After his death the see remained vacant till the Restoration.

HUGH LLOYD (1660—1667), suffered grievously for his loyalty during the Protectorate.

FRANCIS DAVIES (1667—1674), was likewise a severe sufferer for the royal cause.

WILLIAM LLOYD (1675—1679), translated to Peterborough.

WILLIAM BEAW (1679—1706), served as a major in the army of Charles I., and afterwards accepted a commission in the Swedish army, in which he served in Poland.

John Tyler (1706—1724), a prelate whose religion was as free from moroseness as his benevolence from ostentation.

Robert Clavering (1724—1729), translated to Peterborough.

John Harris (1729—1738), a prelate of extensive learning, classical as well as theological, and a watchful guardian of the interests of the church.

Matthias Mawson (1738—1740), translated to Chichester.

John Gilbert (1740—1749), translated to Salisbury.

Edward Cresset (1749—1754), performed his functions as a bishop, with a judgment and devotion that did equal honour to his abilities and his heart.

Richard Newcome (1755—1761), translated to St. Asaph.

John Ewer (1761—1769), translated to Bangor.

Jonathan Shipley (1769—1769), translated to St. Asaph.

Hon. Shute Barrington (1769—1782), translated to Salisbury.

Richard Watson (1782—1816), of whom see memoir.

Herbert Marsh (1816—1819), translated to Peterborough.

William Van Mildert (1819—1826), translated to Durham.

Charles Richard Sumner (1826—1827), the present Bishop of Winchester.

THE SEE OF BANGOR.

"This bishopric," says Tanner, "was probably erected before the middle of the sixth century, by Malgwyn, or Malgo Conan, prince of North Wales, and Deiniel, or

Daniel, son of Dinothus, abbot of Bangor in Flintshire, who had before founded a college or monastery here, was made the first bishop."

JOHN SALCOT, *alias* CAPON (1534—1539), the first Protestant bishop of this see, was translated to Salisbury.

JOHN BIRD (1539—1541), translated to Chester.

ARTHUR BULKELEY (1541—1552), was, according to Wood, held in esteem as a good canonist.

WILLIAM GLYNN (1555—1558), "a zealous papist," says Wood," but no persecutor."

ROWLAND MERRICK (1559—1565), but little known.

NICHOLAS ROBINSON (1566—1584), "was," says Wood, "a learned and diligent man, and an excellent governor."

HUGH BELLOT (1585—1595), translated to Chester.

RICHARD VAUGHAN (1595—1597), likewise translated to Chester.

HENRY ROWLANDS (1598—1616), "was," says Humphreys, "a most excellent good man, very charitable and conscientious, and much more careful of his see and successors than any that ever sat here."

LEWIS BAILY (1616—1631), formerly chaplain to James I., who greatly admired his preaching. In 1621 Baily was committed to the Fleet, but for what crime is unknown.

DAVID DOLBEN (1631—1633), a very learned and pious prelate.

EDMUND GRIFFITHS (1633—1637), distinguished for his charity and hospitality.

WILLIAM ROBERTS (1637—1665), suffered much during the civil war.

ROBERT MORGAN (1666—1673), but little known.

HUMPHREY LLOYD (1673—1688), a munificent and charitable prelate, who, by the judicious government of his diocese, greatly benefited his successors.

Humphrey Humphreys (1689—1701), translated to Hereford.

John Evans (1701—1715), a pious and benevolent prelate.

Benjamin Hoadley (1715—1721), translated to Hereford.

Richard Reynolds (1721—1723), translated to Lincoln.

William Baker (1723—1727), translated to Norwich.

Thomas Sherlock (1727—1734), translated to Salisbury.

Charles Cecil (1724—1737), gave great satisfaction in the government of his diocese.

Thomas Herring (1737—1743), translated to York.

Matthew Hutton (1743—1747), likewise translated to York.

Zachary Pearce (1747—1756), translated to Rochester.

Hon. John Egerton (1756—1768), translated to Lichfield and Coventry.

John Ewer (1768—1774), a prelate of superior talents and intelligence, and equally distinguished for his piety and charity.

John Moore (1774—1783), translated to Norwich.

John Warren (1783—1800). "His lordship," says Nichols,* "was a prelate of the greatest application to business, undoubted talents, candour and integrity."

William Cleaver (1800—1806), translated to St. Asaph.

John Randolph (1806—1809), translated to London.

Henry William Majendie (1809—1830), tutor to his late majesty King William IV., in which capacity he

* Nichols' Literary Anecdotes, vol. viii. p. 431.

acquired the warm regard of George III., who omitted no opportunity of promoting him in the church. Bishop Majendie enjoyed a well-founded reputation for elegant scholarship, and good taste in composition, and was distinguished for his affability, generosity, and hospitality.

THE SEE OF OXFORD.

This see, which previous to the dissolution of the monasteries, formed part of the extensive diocese of Lincoln, originated with Cardinal Wolsey, though it was ostensibly founded by King Henry VIII. Its first bishop was,

Robert King (1542—1557), commended for his learning and great mildness to the Protestants. After a vacancy of ten years, this see was filled by,

Hugh Coren, *or* Curwyn (1567—1568), who had previously been Archbishop of Dublin, to which see he had been appointed by Queen Mary. After his death the see of Oxford continued vacant twenty-one years.

John Underhill (1589—1592), after whose death there was another vacancy of eleven years.

John Bridges (1603—1618), whose various works are noticed and praised by Wood, in the Athenæ Oxonienses.

John Howson (1619—1628), translated to Durham.

Richard Corbet (1628—1632), translated to Norwich.

John Bancroft (1632—1640), distinguished for his zealous attachment to the church.

Robert Skinner (1641—1663), translated to Worcester.

William Paul (1663—1665), suffered greatly for his loyalty, during the great rebellion.

Walter Blandford (1665—1671), translated to Worcester.

Nathaniel Crewe (1671—1674), translated to Durham.

Hon. Henry Compton (1764—1675), translated to London.

John Fell (1675—1686), assisted in a translation of Wood's "Historia et Antiquitates Universitatis Oxonienses," and published St. Cyprian's and Aratus's works, besides which he was the author of several theological works of great utility. Bishop Fell is greatly commended for his charity, to which he devoted almost his whole substance.

Samuel Parker (1686—1687), author of various theological, philosophical and political works.

Timothy Hall (1688—1690), acquired his bishopric by his ready compliance in reading "James's Declaration for Liberty of Conscience."

John Hough (1690—1699), translated to Lichfield and Coventry.

William Talbot (1699—1714), translated to Salisbury.

John Potter (1715—1737), translated to Canterbury.

Thomas Secker (1737—1758), likewise translated to Canterbury.

John Hume (1758—1766), translated to Salisbury.

Robert Lowth (1766—1777), translated to London.

John Butler (1777—1788), translated to Hereford.

Edward Smallwell (1788—1799), universally esteemed for his pleasing manners and benevolent disposition.

John Randolph (1799—1807), translated to Bangor.

Charles Moss (1807—1811), whose pure integrity, benevolence of heart, unaffected urbanity of manners, christian piety, lively wit and conversation, endeared him to all with whom he was associated.

William Jackson (1811—1815), who enjoyed a well-merited reputation for profound erudition in theological and general literature, and was distinguished by a pure and severe taste drawn from the models of antiquity. His theological

compositions are such as become a dignified divine of the Church of England,—not superficial and glittering, but deep and solid.

Hon. Edward Legge (1815—1827). This pious and exemplary prelate acquired by a rare union of learning and unaffected vivacity of manners, the respect, esteem, and affection of those with whom he associated.

Charles Lloyd (1827—1829). Amongst the many distinguished pupils who profited by Bishop Lloyd's instruction when a tutor at Oxford, none have added more to his reputation than Sir Robert Peel. Subsequent to this period he became Regius Professor of Divinity at the above university, in which situation he shone with superior eminence; for, not content with the regular discharge of his official duties, he introduced the practice of private teaching in divinity, by which he infused a new and more energetic spirit into the study. He gained a great ascendency over the minds of his pupils by the gentleness, combined with the dignity of his deportment, and gained their attachment by the affectionate zeal he ever displayed for their welfare. It would be impossible to name one of the many high-minded and virtuous prelates who have adorned our church, distinguished for more qualities truly great and valuable than Bishop Lloyd.

THE SEE OF GLOUCESTER.

This see was erected by Henry VIII., and endowed with the rich possessions of the abbey of St. Peter, at Gloucester. In 1836 it was united to the see of Bristol, according to the act of parliament framed on the recommendation of the ecclesiastical commissioners appointed by George IV.

John Wakeman (1541—1549), was the first bishop of this see. He was one of those appointed to translate the

New Testament, and had assigned him the Book of Revelation.

John Hooper (1550—1554), of whom see memoir.

James Brookes (1554—1558), a zealous Romanist, was one of those delegated by the Pope for the examination and trial of Cranmer, Ridley, and Jewell, when they advocated the Protestant religion. After his death the see remained vacant for three years, when,

Richard Cheiney (1561—1679), was elected to it. He highly distinguished himself by his fearless advocacy of Protestantism during Mary's reign.

John Bullingham (1581—1598), represented by Wood as an illiterate man.

Godfrey Goldsborough (1598—1604), on whose death William Tucker was nominated to this see by James I., but the *congé d'élire* for his election was afterwards revoked in favour of,

Thomas Ravis (1604—1607), who was translated to London.

Henry Parry (1607—1610), translated to Worcester.

Giles Thomson (1611—1612), died, without ever having visited his diocese.

Miles Smith (1612—1624), whose extraordinary knowledge acquired for him the name of "the walking library." He was appointed by James to be one of the translators of the Bible; for which he wrote the preface, and translated the four major and twelve minor prophets, and was rewarded by his promotion to this see.

Godfrey Goodman (1624—1655), was sequestered by Laud in 1640 from his bishopric, for not subscribing the canons. He shortly afterwards changed his opinions and was restored; but subsequently, during the Protectorate, became reconciled to the Church of Rome.

William Nicholson (1660—1671), author of "An Apology for the Discipline of the Ancient Church," intended especially for the Church of England, published in 1659, and many other theological works, which prove their author to have been a man of profound learning and rare piety.

John Prickett (1672—1680), was succeeded by,

Robert Frampton (1680—1690), who was deprived on the accession of William III. to the throne of England, for refusing to take the oaths of allegiance and supremacy.

Edward Fowler (1691—1714), whose writings are numerous, and were popular at the time.

Richard Willis (1714—1721), translated to Salisbury.

Joseph Wilcocks (1721—1731), translated to Rochester.

Elias Sydall (1731—1733), who was succeeded by,

Martin Benson (1734—1752), a prelate universally beloved and lamented for his many public and private virtues.

William Johnson (1752—1759), translated to Worcester.

William Warburton (1759—1779), of whom see memoir.

Hon. James Yorke (1779—1781), translated to Ely.

Samuel Hallifax (1781—1789), translated to St. Asaph.

Richard Beadon (1789—1802), translated to Bath and Wells.

George Isaac Huntingford (1802—1815) translated to Hereford.

Hon. Henry Ryder (1815—1824), translated to Lichfield.

Christopher Bethel (1824—1830), the present Bishop of Bangor.

THE SEE OF BRISTOL.

This diocese, like the preceding, was founded by Henry VIII., and endowed with a portion of the immense revenues of the dissolved monasteries. Its first bishop was,

Paul Bush (1542—1553), who incurring the displeasure of Queen Mary by his marriage, resigned his bishopric, to avoid being expelled. He was esteemed a man of great learning.

John Holyman (1554—1558), although strongly opposed to the reformed doctrines, "he did not," says Fuller, "for aught I can finde, prophane himself with any barbarous cruelty."

Richard Cheyney (1562—1578), held this see in *commendam* with that of Gloucester.

John Bullingham (1581—1589), succeeded to both sees.

Richard Fletcher (1589—1593), translated to Worcester, when Bristol remained vacant for ten years.

John Thornborough (1603—1616), translated to Worcester.

Nicholas Felton (1617—1618), translated to Ely.

Rowland Searchfield (1619—1622), was succeeded by,

Robert Wright (1623—1632), translated to Lichfield and Coventry.

George Coke (1632—1636), translated to Hereford.

Robert Skinner (1636—1641), translated to Oxford.

Thomas Westfield (1641—1644), a prelate of great learning and merit, and so eloquent a preacher, that Bishop King said he was born an orator, but was so diffident that he never entered the pulpit without trembling.

Thomas Howell (1644—1646), whose sermons accord-

ing to Wood, "like the waters of Siloah, did run softly gliding on with a smooth stream, so that his matter did steal secretly into the hearts of his hearers." On the surrender of Bristol to the parliamentary forces, Howell was so grossly maltreated by them that his death shortly afterwards ensued. They plundered the house, and turned the prelate with a family of ten children into the streets.

Gilbert Ironside (1660—1671), was appointed to this see on the Restoration. He wrote several theological works, and was esteemed a man of learning and piety.

Guy Carleton (1671—1678), translated to Chichester.

William Galsuton (1678—1684), was succeeded by,

John Lake (1684—1685), translated to Chichester.

Sir Jonathan Trelawney, Bart. (1685—1689), translated to Exeter.

Gilbert Ironside (1689—1691), the second of the name, translated to Hereford.

John Hall (1691—1709), governed his diocese with great credit. He is said to have originated the "annual feast of the clergy and sons of the clergy."

John Robinson (1710—1713), translated to London.

George Smallbridge (1714—1719), was a distinguished coadjutor of Boyle in his controversy with Bentley, and subsequently assisted Aldrich and Atterbury in their defence of the Protestant faith, against Obadiah Walker.

Hugh Boulter (1719—1724), of whom see memoir.

William Bradshaw (1724—1732), was succeeded by,

Charles Cecil (1732—1734), translated to Bangor.

Thomas Tucker (1735—1737), translated to Oxford.

Sir Thomas Gooch, Bart. (1737—1738), translated to Norwich.

Joseph Butler (1738—1750), translated to Durham.

John Conybeare (1750—1755), "whilst he was a firm

and faithful adherent to the doctrine and constitution of that church, of which he was so emient an ornament, he was candid in his sentiments, and friendly in his conduct with regard to Protestant dissenters." *

John Hume (1757—1758), translated to Salisbury.

Philip Yonge (1758—1761), translated to Norwich.

Thomas Newton (1761—1782), author of a "Dissertation on the Prophecies," and numerous other publications; and editor of Milton's poetical works. It has been justly observed of Newton, that many of his opinions are not strictly in unison with those of the church, as he seems inclined to the doctrine of universal redemption, and in endeavouring to maintain this, perplexes himself as others have done, on the awful subject of the decrees of God.

Lewis Bagot (1782—1783), translated to Norwich.

Christopher Wilson (1783—1792) was succeeded by,

Spencer Madan (1792—1794), translated to Peterborough.

Henry Reginald Courtenay (1794—1797), translated to Exeter.

Folliott Herbert Walker Cornwall (1797—1802), translated to Hereford.

Hon. George Henry Pelham (1803—1807), translated to Exeter.

John Luxmore (1807—1808), translated to Hereford.

William Lort Mansel (1808—1820), owed his high elevation in the church to the friendship of his fellow-collegian, the Right Hon. Mr. Percival.

John Kaye (1820—1827), the present bishop of Lincoln.

Robert Gray (1827—1834), lived in the practice of every Christian virtue, and has given to his name a title to

* Biographia Britannica, by Kippis, vol. iv. p. 89, *et seq.*

the respect and good opinion of every friend to the Church and State.

JOSEPH ALLEN (1834—1836), the present bishop of Ely.

THE SEE OF PETERBOROUGH.

This diocese is another of those erected in 1541, by Henry VIII., and endowed out of the lands of the dissolved monasteries; its territory was wholly taken out of the diocese of Lincoln. In the endowment of this see—

JOHN CHAMBERS (1541—1556), was nominated the first bishop; nothing memorable has been recorded of him.

DAVID POLE (1556—1559), his successor, was deprived by Elizabeth, but in other respects treated by her with great clemency to the close of his life.

EDMUND SCAMBLER (1560—1584), translated to Norwich.

RICHARD HOWLAND (1584—1600), who is erroneously stated by Walton to have preached the funeral sermon of the unfortunate Mary, Queen of Scots, which was in fact preached by Wickham, the bishop of Lincoln.

THOMAS DOVE (1601—1630), called by Elizabeth "The *Dove* with silver wings," for his admirable powers of preaching and reverend deportment.

WILLIAM PIERS (1630—1632), translated to Bath and Wells.

AUGUSTINE LINDSELL (1632—1633), translated to Hereford.

FRANCIS DEE (1634—1638), of whom the only act recorded is a legacy of 100*l.* for the reparation of the cathedral.

JOHN TOWERS (1638—1648), shared deeply in the troubles which succeeded his advancement to this see. After

his decease the see of Peterborough continued vacant for twelve years; till, on the restoration of Charles II.,

Benjamin Lancy (1660—1662), was elected to it, and soon afterwards translated to Lincoln.

Joseph Henshaw (1663—1678), author of "Horæ Succisivæ," and other works which had for a time great popularity.

William Lloyd (1679—1685), translated to Norwich.

Thomas White (1685—1690), was one of those prelates who refused to read James's declaration for liberty of conscience. He was, though, deprived on the accession of William III., for refusing to take the oaths of allegiance and supremacy.

Richard Cumberland (1691—1718), of whom see memoir.

White Kennet (1718—1728), of whom see memoir.

Robert Clavering (1729—1747), whose character was that of an elegant scholar, a polished gentleman, and a pious christian.

John Thomas (1747—1757), translated to Salisbury.

Richard Lerrick (1757—1764), translated to London.

Robert Lamb (1764—1769), whose prelacy is marked by no memorable event.

John Hinchcliffe (1769—1794), is one of those numerous examples which the church presents of fortunate promotion from the lower ranks of society to the higher: his father having been in the humble employment of a stable-keeper in Swallow Street, London. He was educated at Westminster School and Trinity College, Cambridge; and when he had taken orders, he accompanied Mr. Crewe, of Cheshire, on a continental tour, and secured the friendship of that gentleman, who settled on him 300*l.* a year, and introduced him to the Duke of Grafton, to whose in-

terest he was indebted for his future advancement in life. Bishop Hinchcliffe merited his promotion more from his assiduity in the discharge of his various duties, his obliging manners, and religious and political principles, than for his scholastic attainments, which were not of a high order.

Spencer Madan (1794—1813), whose mild, dignified benignity of manners, inflexible integrity, and purity of principle, eminently fitted him for the elevated situation which he filled for so many years.

John Parsons (1813—1819). The Rev. Edward Patterson, in a letter from Oxford to Lord Stowell, has given an interesting character of the above prelate, from which the following sentence is quoted: "In him his college has lost a second founder: the university a reformer of its abuses, a strict enforcer of its discipline, an able champion for its privileges, and a main pillar of its reputation; the public charities a liberal contributor, and a powerful advocate; the Church of England, a conscientious professor of its doctrines, and a temperate, but firm defender of its rights; the house of peers a discerning, upright, and active senator; and the nation at large a true, loyal, and sober patriot.

Herbert Marsh (1819—1839), was, it has been said, advanced to this see as a compliment and reward for his zealous literary exertions in the cause of England against France, and of Protestantism against Romanism. His works, which are voluminous, are chiefly of a controversial character. Bishop Marsh was, however, highly distinguished for his steady attachment to the sacred duties of his position, and was esteemed for his classical attainments, elegant taste, and cultivated manners.

On the death of Dr. Van Mildert, the late Bishop of Durham, the deanery of Ripon was erected into an episco-

pal see, in compliance with the recommendation of the commissioners for inquiring into the revenues and patronage of the established church in England and Wales. The most considerable portion of the territory annexed to this newly-erected bishopric, was taken from the diocese of York. Dr. Longley, of whom a memoir will be given in a subsequent part of this work, was appointed its first bishop.

CHAPTER VI.

OUR GREAT THEOLOGIANS.

ARCHBISHOP CRANMER.—BISHOP RIDLEY.—BISHOP JEWELL.—RICHARD HOOKER.—ARCHBISHOP ABBOT.—BISHOP ANDREWS.—ARCHBISHOP LAUD.—WILLIAM CHILLINGWORTH.—BISHOP TAYLOR.—ISAAC BARROW.—BISHOP PEARSON.—ARCHBISHOP TILLOTSON.—BISHOP STILLINGFLEET.—ROBERT SOUTH.—BISHOP HOOPER.—SAMUEL CLARKE.—BISHOP BUTLER.—BISHOP HOADLEY.—BISHOP SHERLOCK.—ARCHBISHOP SECKER.—BISHOP LOWTH.—WILLIAM PALEY.—BISHOP HORSLEY.—BISHOP WATSON.—BISHOP HEBER.—HUGH JAMES ROSE.

Amongst the various sects into which Christianity is divided, none can boast of such an array of names, illustrious for learning and piety, as adorn the annals of the Church of England. From her sprung those Christian philosophers, Hooker, Barrow, South, and Butler, whose code of morality,—drawn from the only true fountain, the Bible—will ever remain the strongest bulwark against the attacks of infidelity. Of these and the other able defenders of Christianity, belonging to our Church, we have endeavoured to give some slight account, and we hope that the love of truth which guided our attempt, has enabled us to avoid the rocks and shoals that surround the subject.

Thomas Cranmer, the first Protestant archbishop of England, was born on the 2d of July, 1489, at Aslacton in Nottinghamshire, where his family had been settled for many centuries. He received the rudiments of his education from the parish clerk of his native town, and at the

age of fourteen was admitted of Jesus College, Cambridge, of which he subsequently became Fellow. In 1523, he proceeded to the degree of D. D., soon after which the plague broke out at Cambridge, when he retired to Waltham Abbey, the residence of his friend Mr. Cressy. There he met with Dr. Edward Fox, the king's almoner, and Dr. Stephen Gardiner, the secretary, to whom, in a conversation on the subject of the king's divorce, he recommended the expedient suggested by Cardinal Wolsey, of taking the opinions of the universities in England; which, he said, "would bring the matter to a short issue, and be the safest and surest method of giving the king's troubled conscience a well grounded rest." He was soon afterwards sent for by the king, who appointed him his chaplain, and gave him the archdeaconry of Taunton. Cranmer being subsequently commanded to write a treatise upon the subject of the divorce, successfully maintained that neither general councils nor the Pope could dispense with the word of God. In 1530, he was sent with some others into France, Italy, and Germany, to discuss the affair of the king's marriage. When at Rome, he offered publicly to defend the opinions contained in his treatise, against any who would impugn them—but the challenge was not accepted; and in Germany he prevailed on the famous Osiander, whose niece he afterwards married, to declare the king's marriage unlawful, and to draw up a form of direction for the management of the divorce. On the death of Archbishop Warham, in 1532, Cranmer was appointed to succeed him in the see of Canterbury; on which occasion he surrendered to the king all the bulls which the Pope had sent him confirmatory of his promotion, thereby refusing to acknowledge the Pope's right to interfere in any manner with the disposal of ecclesiastical dignities in this kingdom.

On the 23d of May, 1533, at Dunstable, Cranmer pronounced the sentence of divorce, and on the 28th of the same month confirmed the king's marriage with Anne Boleyn. When threatened by the Pope with excommunication on account of these bold steps, he appealed to a general council, and was greatly instrumental in the ensuing parliament in procuring an act which abolished the Pope's supremacy and declared the King supreme head of the Church. The next great step which Cranmer took towards advancing the reformed faith was to prevail on the Convocation to petition the King that the Bible might be translated into English, to which undertaking he gave every encouragement, and assisted greatly in its dispersion. He next forwarded the dissolution of the monasteries, which establishments he thought presented almost insuperable obstacles to the Reformation. In 1539, Cranmer and some other of the bishops fell under the King's displeasure on account of their strong opposition in parliament to the King's sole appropriation of the revenues derived from the suppressed monasteries. The act of the Six Articles which impeded the further progress of the reformed faith in England during Henry's reign, met likewise with his most strenuous resistance; its severity was, however, somewhat moderated by the act which he got passed "for the advancement of true religion" in 1542. At the instigation of Gardiner an accusation was preferred in parliament by Sir John Gostwicke against the archbishop for being an enemy to popery; but the protection which the King afforded him defeated the designs of his enemies. On the death of Henry, who had appointed him one of his executors, and a member of the Regency, he found the Duke of Somerset and the majority of the council most favourable towards the great work of the Reformation, and he proceeded accordingly, with their firm support, to take

the necessary means for accomplishing it. At the death of Edward, Cranmer declared for Lady Jane Grey, conceiving her success to be essential to the preservation of the reformed faith in these kingdoms; but the easy triumph of Mary soon gave him warning that his ruin was at hand. Some of his friends, foreseeing the storm, advised him to fly, which he refused to do—saying "that he was not afraid to own all the changes that were by his means made in religion, in the last reign." He was shortly afterwards committed to the Tower on a charge of high treason, and adjudged guilty at Guildhall, on the 23d of November 1543. The Queen, on his humble supplication, was pleased to pardon his treason, but this mock act of clemency was followed by orders that he should be proceeded against for heresy, on which charge he was condemned. This sentence was, however, void in law, the Pope's authority being not yet re-established in England, and therefore a commission was sent from Rome for Cranmer's trial and conviction. The commissioners met at St. Mary's Church, Oxford, where the archbishop was brought before them. He defended himself with great resolution and ability; when he had concluded, he was cited to appear at Rome within eighty days, to answer in person the charges brought against him. But during this time he was kept in close confinement, and at the end of the prescribed period was declared contumacious, and was in consequence degraded, after which he was prevailed upon to sign a recantation, wherein he renounced the Protestant religion, and embraced again all the errors of popery. Notwithstanding this conquest, the Queen resolved on committing Cranmer to the flames, and the 21st of March, 1556, was the day appointed for the horrid execution, when he was brought to St. Mary's Church, and placed on a low scaffold over against the pulpit. During the sermon, which

was preached by Dr. Cole, he wept incessantly, but when at the conclusion he was called on to make an open declaration of his faith, to the great disappointment of his enemies he renounced the recantation which their artifices and the fears of death had induced him to sign. On this he was dragged from the scaffold and hurried to the place of execution. When the fire was kindled he stretched forth his right hand and held it there, unmoved, till it was consumed, repeating often "This unworthy right hand! This hand hath offended!" At last the fire getting up, he expired with the dying words of St. Peter in his mouth "Lord Jesus receive my spirit!"

Outstretching flame-ward his upbraiding hand
(O God of Mercy may no earthly seat
Of judgment such presumptuous doom repeat!)
Amid the shuddering throng doth Cranmer stand;
Firm as the stake to which with iron band
His frame is tied; firm from the naked feet
To the bare head, the victory complete;
The shrouded body, to the soul's command,
Answering with more than Indian fortitude,
Through all her nerves with finer sense endur'd;
Now wrapt in flames—and now in smoke embowered
Till self reproaching and panting aspirations
Are, with the heart that held them, all devoured;
The spirit set free, and crowned with joyful acclamations!

WORDSWORTH'S *Ecclesiastical Sketches.*

Thus died Cranmer, in the sixty-seventh year of his age. He was a prelate of considerable abilities, great piety and learning. His charity and munificence to the indigent was extensive, his hospitality well regulated, and his temper mild and gentle. To literature he was a great patron, and to learned men a liberal benefactor and friend. But his wisdom, his piety, nor his learning, did not exempt him from a

portion of human weakness and infirmity; in acknowledging this, we must not forget that he is entitled to the grateful remembrance of posterity, for the great service which he rendered the cause of reformation in this country.

Nicholas Ridley, was born of an ancient family in the beginning of the sixteenth century, at Willmonstwick, a town not far from the Scotch borders in Northumberland, and educated at Pembroke Hall, Cambridge. At this time, Luther's opposition to the Pope's bulls, respecting indulgences, began to excite general attention in this country. Henry VIII. employed all the strength of his regal authority to suppress the growth of the Lutheran heresy, but the noise and success of the reformed doctrines abroad, had great influence on the minds and numbers of the Lollards at home, which was greatly increased by the Lutheran writings that had been brought over. During Ridley's lengthened residence at the university, many proselytes were gained to Luther's opinions, which caused him to give his utmost attention to the study of the scriptures; and the result of that laborious inquiry was a conviction of the errors of the Church of Rome. Besides making himself thoroughly master of the learning then in fashion, theology and philosophy, he acquired equal celebrity by his attainments in classical literature. To these being desirous of adding the advantages of travel and the improvements he might acquire at the foreign universities, he prevailed on his uncle, Dr. Robert Ridley, who had maintained him at Cambridge, to send him for some time among the doctors of the Sorbonne at Paris, then the most celebrated university in Europe, and afterwards among the professors of Louvain. On his return to England, Ridley was elected to many public offices in the university, and in 1534, whilst senior proctor, acted an important part in the public

disputations concerning the Pope's supremacy; when the University of Cambridge, following the judgment of that at Paris, came to the following resolution: "That the bishop of Rome had no more authority and jurisdiction derived to him from God, in this kingdom of England, than any other foreign bishop." In 1536, the great reputation which Ridley had acquired as an eloquent preacher, and the best controversialist of his time, recommended him to the notice of Cranmer, who appointed him one of his chaplains. Shortly afterwards, he was collated by the archbishop to the vicarage of Herne in East Kent, where he so well discharged his pastoral office, that he acquired great popularity amongst the people of the adjacent parishes, who, neglecting their own ministers, used frequently attend to hear him preach. After a residence at Herne of about two years he repaired to Cambridge, being invited by the fellows to accept the mastership of Pembroke Hall, which was at that time the most celebrated college in the university. In 1541, on the recommendation of Cranmer, he was appointed chaplain to the king, and in the same year succeeded in obtaining a prebendal stall in Christ Church, Canterbury. In 1547, on the promotion of Holbeach to the see of Lincoln, Ridley was elected to fill the vacant see of Rochester; and on the deprivation of Bonner, in 1550, he was translated to the see of London. In this high station he conducted himself with great dignity—applying himself diligently to its duties—endeavouring to become acquainted with the state of his diocese by frequent visitations—and labouring to reform all disorders in it by his injunctions for an uniformity. On the accession of Mary, Ridley was committed to the Tower, and Bonner with the other bishops who had been confined by King Edward, were released. At first he was treated with greater respect

and indulgence than the other prisoners, for it was deemed probable that he might seek to recover the Queen's favour by bringing over the weight of his learning and authority to countenance her proceedings in religion. But, finding that he resisted all the wiles and power of his adversaries—finding that he continued unawed by their threats, and undeceived by their flatteries and golden promises—they changed their measures, treated him with more harshness than the others, and determined to remove out of the world "this living reproach to themselves."*

Ridley displayed the most astonishing firmness throughout his execution. When the faggots were kindled and the flames approaching him, he cried out with a loud voice, "Into thy hands, O God, I commend my spirit; O Lord, receive my spirit!" Too great a quantity of faggots being placed over the furze, the fire first burned beneath, in consequence of which mismanagement his legs were entirely consumed before the flames reached any other part of his body. Yet in all this torment, he ceased not to call upon God. His agonies were at last put an end to by one of the bystanders pulling off the faggots, and Ridley no sooner beheld the flames arising, than he wrested himself towards them, and was seen to stir no more.

Ridley, by his education, was eminently fitted for controversial warfare: he knew all the weak and strong points in dispute between the two churches; but this ability did not lead him to multiply the divisions between them. He looked upon the transubstantiation, and the sacrifice of the mass to be the two great errors of the Romanists; and whilst he saw he could bear with the errors into which the various sects of the reformers were falling. He was a prelate of

* Gloucester Ridley's Life of Bishop Ridley, p. 595.

great piety and learning, his temper was mild and cheerful, his manners courteous and unassuming. He was charitable to the poor, faithful to his friends, generous to his enemies, and firm to his principles.

JOHN JEWELL, bishop of Salisbury, was born in 1522, at Buden, in Devonshire. From childhood he devoted himself to the acquisition of knowledge, and at the age of thirteen was qualified to enter Merton College, Oxford. His tutor was John Parkhurst, afterwards bishop of Norwich, under whose guidance he prosecuted his studies with such eagerness and perseverance that he was admitted scholar of Corpus Christi College, whither he had removed in 1539, when he was little more than seventeen years of age. He was soon afterwards chosen reader of humanity and rhetoric to his college, which office he filled with credit during seven years. His example taught more than his precepts: he was not only a great admirer, but an imitator of Horace and Cicero among the ancients, and of Erasmus among the moderns. It was a common saying of his, that men "acquired more learning by a frequent exercise of their pens, than by reading many books." He had early imbibed protestant principles, which he inculcated amongst his pupils; but this was carried on privately till the accession of Edward VI., in 1546, when he made a public declaration of his faith, and entered into a close friendship with Peter Martyr, then professor of divinity at Oxford. He attended on his lectures and sermons, and officiated as his notary, when he disputed in the divinity school with the champions of the Roman Catholic doctrine, on the subject of the real presence. He embraced every opportunity which offered, to promote the progress of the reformation, both in his college lectures, and in his private conversation. This zeal to disseminate protestant principles occasioned him to be one of

the first who felt the effects of the storm raised against the reformation on the accession of Queen Mary. Before any law was made, or order given by the queen, he was expelled Corpus Christi College by the fellows, of their own private authority. But, notwithstanding this expulsion, he continued at Oxford, and such was the opinion which the university entertained of his abilities, that they employed his elegant pen to draw up their congratulatory address upon the accession of the new queen. Not long afterwards he was called upon, under the severest penalties, to subscribe to some of the Roman Catholic doctrines; and he gave his signature to sentiments repugnant to his principles. But this compliance did not secure his safety, for he was obliged to fly, having heard that plans were formed to deliver him over to the inquisitorial examination of the merciless Bonner. After encountering many difficulties, he arrived at Frankfort, where he made a public recantation of his subscription to Romanism. Having stayed a short time at Frankfort, Jewell proceeded to Strasburgh, where he resided in the house of his old friend, Peter Martyr, whom he assisted in the education of his pupils, and the composition of his theological lectures.

On the death of Queen Mary, in 1558, and the peaceable accession of Elizabeth to the throne, Jewell, as well as most of the other Protestant exiles, returned to England. He was soon afterwards appointed one of the sixteen divines selected to hold a public disputation at Westminster Abbey, upon the principal points of controversy between the Protestants and Romanists. In 1560, he was rewarded by Elizabeth for his great learning and sufferings with the bishopric of Salisbury, in which he was incessant in the discharge of his episcopal functions.

Jewell was moderate and humble in his opinions, and

meek in his deportment; a strict observer of the behaviour of his clergy, yet a mild reprover of their misconduct, which his vigilance greatly checked and his caution prevented. His memory was so tenacious that he could exactly repeat whatever he wrote after once reading it. In his sermons his practice was to write down only the heads, and meditate upon the rest while the bell was ringing to church. The celebrated Hooper, bishop of Gloucester, to try the strength of his memory, wrote down about forty Welsh and Irish words; Jewell, after reading them two or three times over, repeated them backward and forward exactly in the same order in which they were set down.

In the year 1562, when the last meeting of the Council of Trent was held, Jewell published in Latin his Apology of the Church of England, in which he set forth the reasons of her departure from Romanism. This work was almost immediately translated into all the modern languages of Europe, and Lady Bacon, wife to Sir Nicholas Bacon, the Lord Keeper, undertook the task of translating it into English. Besides the Apology, he published many other works, a list of which may be seen in the "Biog. Brit.;" they were collected and printed uniformly in 1609, and are still deservedly held in high estimation. Many of his letters are preserved in the collection of records at the end of Bishop Burnet's "History of the Reformation."

Richard Hooker, author of the "Ecclesiastical Polity," was born of humble parents at Heavy-tree, near Exeter, in 1553. He was intended for a tradesman, but his schoolmaster prevailed with his parents to continue him at school, assuring them that his natural endowments and learning were so great, that he must of necessity be taken notice of, and that God would provide him with some patron who would free them from any future care or charge about him.

Accordingly his uncle, who was chamberlain of Exeter, brought him to Bishop Jewell, to whom he was known, and besought him that he would take his nephew under his patronage, and prevent him becoming a tradesman, for he was a boy of remarkable hopes. The bishop, on an examination of the lad, was so satisfied, that he got him admitted into Corpus Christi College, Oxford, and settled a pension on him.

When he had been at the university about three years, he was attacked by a dangerous disorder; on his recovery he took a journey on foot from Oxford to Exeter, to see his mother, accompanied by a countryman belonging to his own college. They took Salisbury in their way, in order to wait upon Bishop Jewell, who made them dine with him at his own table, "which," says Isaac Walton, "Mr. Hooker boasted of with much joy and gratitude when he saw his mother and friends: and at the bishop's parting with him, the bishop gave him good counsel, and his benediction, but forgot to give him money; which, when the bishop had considered, he sent a servant in all haste to call Richard back to him, and at Richard's return the bishop said to him, 'Richard, I sent for you back to lend you a horse which hath carried me many a mile, and I thank God with much ease,' and presently delivered into his hand a walking staff, with which he professed to have travelled through many parts of Germany; and he said, 'Richard, I do not give, but lend you my horse; be sure you be honest, and bring my horse back to me at your return this way to Oxford. And I do now give you ten groats to bear your charges to Exeter; and here is ten groats more, which I charge you to deliver to your mother, and tell her, I send her a bishop's benediction, and beg the continuance of her prayers for me. And if you bring my horse back to me, I

will give you ten groats more to carry you on foot to the college; and so God bless you, good Richard.' "

Wordsworth has written the following lines in allusion to the above story: —

" Methinks that I could trip o'er heaviest soil,
Light as a buoyant bark from wave to wave,
Were mine the trusty staff that Jewell gave
To youthful Hooker, in familiar style,
The gift exalting, and with playful smile;
For, thus equipped, and bearing on his head
The Donor's farewell blessing, could he dread
Tempest, or length of way, or weight of toil?
More sweet than odours caught by him who sails
Near spicy shores of Araby the Blest,
A thousand times more exquisitely sweet,
The freight of holy feeling which we meet
In thoughtful moments, wafted by the gales
From fields where good men walk, or bowers wherein they rest."

Ecclesiastical Sketches.

But, Hooker's generous patron dying in 1571, deprived him of his means of subsistence; he had, however, been so highly recommended by Jewell to Sandys, archbishop of York, that he appointed him tutor to his son, saying, "I will have a tutor for my son, that shall teach him learning by instruction, and virtue by example." In the year 1577, he was admitted fellow of his college, and, two years afterwards, was appointed Hebrew lecturer to the university, which office he continued to fill till he left Oxford. In 1581, he took holy orders, when he was invited to preach at St. Paul's Cross. The appointment, which was esteemed a high honour, produced a chain of circumstances, by which the young divine was, through his great simplicity, entrapped into a most unfortunate marriage with a woman, who brought him neither beauty nor portion, and who,

according to Anthony à Wood, "was a silly, clownish woman, and withal, a mere Xantippe." Isaac Walton's account of this marriage informs us that, "on coming to London, he went immediately to the Shunamite's house; which is a house so called, for that, besides the stipend paid the preacher, there is provision made also for his lodging and diet for two days before and one day after his sermon. This house was then kept by John Churchman, some time a draper of good note in Watling-street, upon whom poverty had come like an armed man, and brought him into a necessitous condition." "To this house Mr. Hooker came so wet, so weary, so weather-beaten, that he was never known to express more passion than against a friend that dissuaded him from footing it to London, and for finding him no easier a horse (supposing the horse trotted when he did not); and at this time also, such a faintness and fear possessed him, that he would not be persuaded two days rest and quietness, or any other means could be used to make him able to preach his Sunday's sermon; but a warm bed and rest, and drink proper for a cold, given him by Mrs. Churchman, and her diligent attendance added unto it, enabled him to perform the office of the day." "The kindness of Mrs. Churchman curing him of his late distemper and cold, was so gratefully apprehended by Mr. Hooker, that he thought himself bound in conscience to believe all that she said; so that the good man came to be persuaded by her that he was a man of a tender constitution; and that it was best for him to have a wife that might prove a nurse to him; such a one as might both prolong his life and make it more comfortable; and such a one she could and would provide for him, if he thought fit to marry. And he, not considering that the children of this world are wiser in their generation than the children of light, but like a true Nathaniel, fearing no

guile, because he meant none, did give her such a promise as Eleazar was trusted with, when he was sent to choose a wife for Isaac; for even so he trusted her to choose for him, promising, upon a fair summons, to return to London, and accept of her choice. Now the wife provided for him was her daughter Joan, who brought him neither beauty nor portion, and for her conditions, they were too like that wife's, which is, by Solomon, compared to a dripping-house." "By this marriage, the good man was drawn from the tranquillity of his college—from that garden of piety, of pleasure, of peace, and a sweet conversation, into the thorny wilderness of a busy world—into those corroding cares that attend a married priest, and a country parsonage; which was Drayton Beauchamp in Buckinghamshire." "In this condition he continued about a year; in which time, his two pupils, Edwin Sandys and George Cranmer took a journey to see their tutor; where they found him with a book in his hand (it was the Odes of Horace), he being then like humble and innocent Abel, tending his small allotment of sheep in a common field, which he told his pupils he was forced to do then, for that his servant was gone home to dine, and assist his wife to do some necessary household business. But when the servant returned and released him, then his two pupils attended him to his house, where their best entertainment was his quiet company, which was presently denied them; for Richard was called to rock the cradle, and the rest of their welcome was so like this, that they stayed but till next morning, which was time enough to discover and pity their tutor's condition."

In 1585, he was elected master of the Temple, and in 1591 appointed to the rectory of Boscomb in Wiltshire, and made a prebendary of Netherhaven in the church of Sarum. In the year 1595 he quitted Boscomb, and was

presented by Queen Elizabeth to the rectory of Bishops-Bourne, in Kent, where he spent the remainder of his life. Hooker was remarkable for a modest and artless demeanour; his ignorance of the world and simplicity of heart were equalled only by his wisdom, learning, and piety. The Ecclesiastical Polity is considered by all acquainted with the subject to be the best defence of church establishments ever published. His eloquence has been compared by a great and living critic to that of Cicero's, whilst his delicate but just deductions of human actions, his sound reasonings, and great learning, have been done justice to by all writers.

The prelate whom we are now about to notice, has been represented by Lord Clarendon and others as having been favourable to the Puritans, and regardless of the discipline of the Church of England; likewise as being a man of morose manners, and of "a very sour aspect, which at that time was called gravity." Yet on the other hand, Archbishop Abbot is not without numerous defenders, of whom Speaker Onslow and Dr. Wellwood have been the most successful. We are not willing to renew the controversy, but will content ourselves with giving a few of the most interesting particulars of his life. Abbot was born on the 29th of October, 1562, at Guildford, in Surrey. His father was a cloth worker, and distinguished for his firm attachment to the Protestant religion. After receiving the ground-work of his education in the grammar-school of his native town, he became a student of Baliol College, Oxford. When he had taken his degree, he took orders, and became a celebrated preacher in the university. In 1597, he was elected master of University College, and his promotion to several other dignities followed in rapid succession, till in 1610 he obtained the see of Canterbury.

It is not improbable that Abbot was indebted for much

of this good fortune to his extravagant adulation of his royal master; for we find in a preface to a pamphlet of his the following fulsome and ridiculous panegyric of King James: "His whole life has been so immaculate and unspotted in the world, so free from all touch of viciousness and staining imputation, that even malice itself, which leaveth nothing unsearched, could never find true blemish in it, nor cast probable aspersion on it: zealous as David,—learned and wise, the Solomon of our age; religious as Josias, careful of spreading Christ's faith as Constantine the Great, just as Moses, undefiled in all his ways as a Jehosaphat or Hezekias, full of clemency as another Theodosius." Yet Abbot could sometimes oppose the will of his sovereign with inflexible firmness.

In the business of the famous divorce between the Earl of Essex and Lady Frances Howard, which has been considered as one of the great blemishes of James's reign, the archbishop who foresaw that it would afford public countenance to licentious gallantry, successfully resisted the royal authority, and afterwards wrote a vindication of himself, to which the king thought fit to reply. The part which Abbot took in this transaction, though it lost him much of the king's favour, added greatly to the reputation he had acquired for incorruptible integrity.

With respect to religious opinions, Archbishop Abbot was a strict disciplinarian, and was remarkable for opposing whatever his conscience disapproved of. He manifested on all occasions a great solicitude for the reformed faith; and he has been unjustly branded by his enemies as a Puritan, a term applied in those times to all those who refused to admit the unlimited prerogative of the crown.

An unfortunate accident happened to him in 1621, which occasioned his temporary suspension. The following nar-

ration of the circumstance is given by Le Neve :—" In the same year, July 24, being hunting in the Lord Zouch's park, at Harringworth, in Hantshire, and shooting with a cross-bow at a deer, his arrow by mischance glanced and killed a man, upon which it was much debated whether by it he were not become irregular, and ought to be deprived of his archiepiscopal functions, as having his hands imbrued (though against his will) in blood. But Lancelot Andrews, bishop of Winchester, standing much in his defence, as likewise the king's advocate, Sir Henry Martin, gave such reasons in mitigation of the fact, that he was cleared from all imputation of crime, and thereupon adjudged regular, and in state to continue his archiepiscopal charge."

During the entire of James's reign, he was treated with that kindness and respect, to which his modesty, unaspiring temper, and incorruptible virtue entitled him. Nor was the primate on his part deficient in gratitude. Though worn out with infirmities, yet in the king's last illness he constantly attended, and was near him when he expired, on the 27th of March, 1625. From this time his influence began rapidly to decline, and the Duke of Buckingham watched for an opportunity of testifying his displeasure against the archbishop, for the active part he took at the close of the preceding reign, in the measures which were pursued for persuading the king to dissolve his treaties with Spain, relating to the marriage and the Palatinate. At Buckingham's instigation Abbot was suspended from the archiepiscopal office, banished from London, and ordered to confine himself at one of his country seats, in consequence of his refusing to licence a sermon preached by Dr. Sibthorpe, to justify and promote a loan, which the king had demanded. On the assembling of parliament, however, he was restored to his authority and jurisdiction, and such was his popula-

rity, that he was employed by the Lords as the only person who could moderate the pretensions of the Commons, in the Petition of Right. But his presence at court was still extremely unwelcome; and on the birth of Prince Charles, (afterwards Charles II.) Laud, who had entirely superseded Abbot in his authority, was sent for to baptize him, notwithstanding that the latter, as Archbishop of Canterbury, was the ordinary of the court. This, and other indignities induced him to withdraw to Croydon, where, worn out with cares and infirmities, he died on the 4th of August, 1633, at the age of seventy-one. He was buried in the church of Guildford, where a magnificent monument was erected to his memory. Abbot was distinguished by great talents, considerable literary attainments; but, above all, by the energetic eloquence of his discourses.

Lancelot Andrews was born in London, in 1555, and received his education at Merchant Taylors' School and Pembroke Hall, Cambridge, of which college he was elected fellow in 1576. Here he distinguished himself by his study of theology, particularly of the ethical portion of it. After he took his degree of master of arts, he was elected to the office of catechist to his college. Whilst filling this post he gained the reputation of being so profound a casuist, that he was often consulted on the most difficult controversial cases. In 1589 he was called to the mastership of his college; and soon afterwards was appointed one of the chaplains in ordinary to Queen Elizabeth, who made him first a prebendary, and then dean of Westminster. He was one of the commissioners for the church at the celebrated Hampton Court conference, and soon afterwards was promoted by James to the see of Chichester, and to the office of Lord Almoner, in which he behaved with singular fidelity, disposing of his master's benevolence in the most proper man-

ner, and not making those advantages to himself which he might perhaps have legally and fairly done. His majesty having in his "Defence of the Rights of Kings," asserted the authority of christian princes over causes and persons ecclesiastical, Cardinal Bellarmin, under the name of Matthew Tortus, attacked him with great vehemence and bitterness. The king employed Andrews to answer the Cardinal, which he did so much to his satisfaction, that he was rewarded for it, in 1609, with the see of Ely. In 1618, he was advanced to the bishopric of Winchester, and the deanery of the king's chapel. Nor was ever a happier choice made of a prelate to offices connected with the court. He was a man of polite manners and lively conversation, could quote the Greek and Latin authors with facility, and would occasionally pun with his royal master. But, at the same time, so great was the veneration and awe which James had for him, that in his presence he refrained from much of that levity in which he used to indulge himself before others. He is said to have had a critical knowledge of at least fifteen ancient and modern languages; and his knowledge of material learning was at least equal to his skill in languages. His modesty was as remarkable as his profound learning, of which he was so far from being elated that he frequently complained of his deficiency. He would sometimes after his chaplains had preached in his chapel before him, privately send for them and request that he might look at their notes, when he would encourage them in the kindest manner. Many other such instances are recorded of the extreme modesty and kindly feelings of Bishop Andrews.

This exemplary prelate, distinguished alike for his piety as for his learning, died on the 25th of September, 1626, in the seventy-first year of his age. His corpse was interred in the parish church of St. Saviour's, Southwark, when his

school companion Buckeridge, bishop of Ely, preached his funeral sermon. "His character," says Wilson, "was in every respect great and singular. His great zeal and piety, his charity and compassion, his fidelity and integrity, his gratitude and thankfulness, his munificence and bounty, and his talents as a preacher and a writer, have been celebrated by all his biographers."

His best known works are "A Volume of Sermons," London, 1628 and 1631, folio, consisting of ninety-six sermons on the most important doctrines of christianity; "The Moral Law Expounded, or Lectures on the Ten Commandments, with nineteen Sermons on Prayer," 1642, folio; and a "Collection of Posthumous and Orphan Lectures, delivered at St. Paul's, and St. Giles's," 1657, folio. These productions, though learned and pious, are justly condemned as full of the most puerile conceits and pedantic play of words, which is so characteristic of the period in which he lived.

William Laud, archbishop of Canterbury, was born at Reading, in Berkshire, in 1573, and educated at St. John's College, Oxford, of which house he became fellow, in 1593. The first preferment he had was the vicarage of Stanford, in Northamptonshire, to which he was appointed, in 1607. In the following year, he proceeded doctor of divinity, and was made chaplain to Neile, bishop of Rochester. In 1611, after a sharp contest, he obtained the presidentship of his college, by a majority of only three votes. The strong opposition which he encountered at this election was owing chiefly to the dislike of Archbishop Abbot to him, who likewise employed his interest at court to destroy Laud's credit and advancement; but his friend and patron Neile, had interest enough to counteract these intentions, and to bring him into favour with the king. In 1621, he was con-

secrated bishop of St. David's; and in the following year, by command of James, he held a conference with Fisher the Jesuit, in the presence of Buckingham and his mother, in order to confirm them in the Protestant religion, they being then inclining to the Church of Rome. In this endeavour Laud succeeded, and acquired by it the favour of Buckingham, who on his departure for Spain, in company with Prince Charles, appointed him his agent at court. Soon after the accession of Charles I., Laud was successively translated to the sees of Bath and Wells, and London, and on the 12th of April, 1630, was elected chancellor of the university of Oxford, which he adorned with many noble buildings, and enriched with an invaluable collection of manuscripts and books. At the death of Abbot, which took place in 1633, he was nominated to succeed him as archbishop of Canterbury. Passing over the intervening years, we will proceed to give a brief account of his trial and death. On the 18th of December, 1640, Mr. Holles, a son of the Earl of Clare, carried up to the House of Lords, in the name of the Commons of England, an impeachment against Laud of high treason, and after a lapse of about ten weeks, Sir Henry Vane brought up fourteen articles against him, upon which he was committed to the Tower. His trial did not commence till the 12th of March, 1643, until which time he was kept a close prisoner. The cause against him was introduced by Sergeant Wilde, at the conclusion of whose speech, Laud desired the Lords that they would not give belief to the charges brought against him, without expecting proof. In replying to the charges, he divided them into two heads: "My Lords," he said, "I see by the articles, and have now heard from this gentleman, that the charge against me is divided into two main heads; the laws of the land, and the religion by those laws established. For the

laws, first, I think I may safely say, I have been to my understanding, as strict an observer of them all the days of my life, so far as they concern me as any man hath." Arbitrary government, he said, his soul had always hated. "As for religion, I was born and bred up in and under the Church of England, as it yet stands established by law. I have ever since I understood aught in divinity, kept one constant tenour in this my profession, without variation or shifting from one opinion to another, for any worldly ends: —of all diseases, I have ever hated a palsy in religion; well knowing, that too often a dead palsy ends that disease, in the fearful forgetfulness of God and his judgments." He then proceeded to defend himself from the charge of introducing Popery into the kingdom. "Perhaps, my Lords, I am not ignorant what party of men have raised this scandal upon me; nor for what end—nor perhaps by whom set on; but, however, I would fain have a good reason given me, (if my conscience lead me that way, and that with my conscience I could subscribe to the Church of Rome), what should have kept me here (before my imprisonment), to endure the libels, and the slanders, and the base usage in all kinds, which have been put upon me, and these to end in this question of my life. For first, my Lords, is it because of any pledges I have in the world to sway me against my conscience? For I have nor wife nor children to cry out upon me to stay with them; and if I had, I hope the call of my conscience should be heard above them. Or, secondly, is it, because I was loth to leave the honour and profit of the place I was risen unto? Surely no; for I desire your lordships and all the world else, should know, I do much scorn honour and profit, both the one and the other in comparison of my conscience." The trial lasted till the 29th of July, and on the 23d of

August, he says, "I received an order from the Lords, that if I had a mind to make a recapitulation of my long and various charge, I should provide myself for it." "And so admirably," to use the words of Mr. Southey, "did he vindicate himself upon matters of fact, and so ably were the points of law argued for him by his counsel, Hearne and Hale (afterwards Sir Matthew), that it was found impossible, even by the handful of peers who sat in judgment upon him, obsequious as they were to a tyrannical house of commons, and deep as they were in infamy, to pronounce him guilty. His enemies, therefore, were not willing to leave him to the verdict of the House of Lords, but proceeded to pass an act of attainder, by which it was ordered that he should suffer death."

To stop the consequences of this attainder, the archbishop produced the king's pardon under the great seal; but it was overruled by both houses; and all the favour which he could obtain upon his petitioning was, to have his sentence altered from hanging to beheading.

"Pursued by Hate, debarred from friendly care;
An old weak man for vengeance thrown aside,
Long in the painful art of dying tried,
(Like a poor bird entangled in a snare,
Whose heart still flutters, though his wings forbear
To stir in useless struggle), Laud relied
Upon the strength which Innocence supplied,
And in his prison breathed celestial air.
Why tarries then thy chariot? Wherefore stay
O death! the ensanguined, yet triumphant wheels
Which thou prepar'st, full often, to convey,
(What time a state with maddening faction rules)
The saint or patriot to the world that heals
All wounds, all perturbations doth allay?"

WORDSWORTH'S *Ecclesiastical Sketches.*

On the morning of his execution he was early at his prayers; at which he continued till Pennington, lieutenant of the Tower, and other public officers, came to conduct him to the scaffold, which he mounted as if rather to behold a triumph than to be made a sacrifice. When he had concluded his dying address and gone through his devotions, he handed his papers to Dr. Sterne, one of his chaplains, saying, "Doctor, I give you this, that you may show it to your fellow chaplains, that they may see how I went out of the world; and God's blessing and mercy be upon you and them!" He then turned to the fatal block, as to the haven of his rest; but finding the way full of people, who had placed themselves upon the scaffold to behold the tragedy, he said, "I thought there would have been an empty scaffold, that I might have had room to die. I beseech you, let me have an end of this misery, for I have endured it long." Hereupon there was room made for him to die. It was like a scene out of primitive times. His face was fresh and ruddy, and of a cheerful countenance. Upon being interrupted by one Sir John Clotworthy, who molested him with impertinent questions, he turned away from him to the executioner, as to the gentler person; and putting some money into his hand, without the least distemper or change of countenance, he said, "Here, honest friend, God forgive thee, and do thine office in mercy." Then he knelt, and after a short prayer, bowed his head upon the block, and said out loud, "Lord, receive my soul;" which was the signal to the executioner, and with one stroke he was beheaded.

The character of Archbishop Laud could not be better drawn than in the words of Anthony à Wood, who, of all biographers is least given to panegyric. "He was a man of such eminent virtues, such an exemplary piety towards

God, such an unwearied fidelity to his gracious sovereign, and of such a public soul towards church and state, of so fixed a constancy in what he undertook, and one so little biassed in his private interests, that Plutarch, if he were alive, would be much troubled to find a sufficient parallel wherewith to match him in all the lineaments of perfect virtue."

During the latter end of the reign of James I. the Jesuits were indefatigable in their endeavours to make converts. Ingenious in devising arguments, subtle in propounding them, no set of men could have been better adapted for the purpose. One of the most illustrious instances of their temporary success was, the conversion of WILLIAM CHILLINGWORTH, effected in 1628, and in the twenty-sixth year of his age, after he had been elected a fellow of Trinity College, Oxford, by the instrumentality of the famous Fisher. The leading argument which he then found himself incapable of controverting was the necessity of an infallible judge in matters of faith, to which character the Roman Catholic church seemed to him to have the best claim. In order to secure his conquest, Fisher persuaded him to go over to the Jesuits' College at Douay. But his inquiring mind not receiving from the Jesuits satisfactory explanation concerning several of their doctrines, he left them in the year 1631, and returned to the Church of England. It appears that the chief instrument of reclaiming him was, his godfather Laud, then bishop of London, who, knowing Chillingworth to be a sincere lover of truth, was much concerned at his conversion, and wrote him several letters, containing the strongest arguments against the doctrines and practices of Romanism. After he had passed some time in close study of the points of difference between the two religions, he declared in favour

of the protestant faith, and wrote a paper in confutation of the arguments which had before influenced him.

In 1638, Chillingworth was rewarded for his "Religion of Protestants," with the chancellorship of the church of Salisbury, and soon afterwards was appointed to the mastership of Wygston's Hospital, in Leicestershire, both of which preferments he held till his death. At the breaking out of the civil war, his party was decided, for it appears from a list of his unpublished works, that he had composed a treatise, "On the Unlawfulness of resisting the lawful Prince, although most impious, tyrannical, and idolatrous." He was zealously attached to the royal party, and was present in the king's army at the siege of Gloucester. Though Clarendon says of him, "He did really believe all war to be unlawful," yet he must have made an exception in favour of a war in defence of the established constitution, for we find him acting in the king's army as an engineer, and contriving some machines for assaulting the city. Very soon after this, having contracted an indisposition from the hardships he underwent, he retired to Arundel Castle, in Sussex, where, on its surrender to Sir William Waller, he became a prisoner with the remainder of the garrison. Lord Clarendon has asserted, that he lost his life here, through the barbarous treatment of the Presbyterian clergy. "As soon as his person was known," says that noble historian, "which would have drawn reverence from any noble enemy, the clergy that attended that army prosecuted him with all the inhumanity imaginable; so that, by their barbarous usage, he died within a few days, to the grief of all that knew him, and of many who knew him not, but by his book, and the reputation he had with learned men." It does, indeed, appear that he was subject to the visits of Cheynel and others who engaged him in disputes. But he seems to have

been humanely attended to in other respects, for, his illness increasing, and not being able to go to London, he obtained leave to be conveyed to Chichester, where he lodged in the bishop's palace; and, after a short illness, died in the month of February, 1644, and was buried, according to his own desire, in the cathedral church of Chichester.

The piety and learning of Chillingworth have extorted praise even from his adversaries, whilst his gentle manners and generosity of disposition have been dwelt on by his friends. "He was a man," says Lord Clarendon, "of excellent parts and cheerful disposition, void of all kind of vice, and endued with many notable virtues; of a public heart, and an indefatigable desire to do good: his only unhappiness proceeded from his sleeping too little, and thinking too much, which sometimes threw him into violent fevers." With respect to the charge brought against him of want of orthodoxy and a leaning to Arian and Socinian tenets, his defence has been undertaken by Archbishop Tillotson, who speaks of him in the highest terms. "I know not how it comes to pass," says that distinguished prelate; "but so it is, that every one that offers to give a reasonable account of his faith, and to establish religion upon rational principles, is presently branded for a Socinian; of which we have had a sad instance in that incomparable person Mr. Chillingworth, the glory of this age and nation, who, for no other cause that I know of but his worthy and successful attempts to make the Christian religion reasonable, and to discover those firm and solid foundations upon which our faith is built, has been requited with this black and odious character. But if this be Socinianism, for a man to inquire into the grounds and reasons of the Christian religion, and to endeavour to give a satisfactory account why he believes it, I know no way but that

all considerate and inquisitive men, that are above fancy and enthusiasm, must be either Socinians or Atheists."

Chillingworth was the author of several works. Besides his "Religion of Protestants, a Safe way to Salvation," he wrote nine sermons on occasional subjects, and a tract called "The Apostolical Institution of Episcopacy." A volume of his manuscript tracts, chiefly relating to controversial subjects, is among the manuscripts in Lambeth library, which Archbishop Tenison purchased of Mr. Henry Wharton. His works, which have always been held in great estimation by some of the most eminent writers of our country, still preserve much of their high character, and have been thus criticised by Mr. Hallam: "In his long parenthetical periods, as in those of other old English writers in his copiousness, which is never empty nor tantological, there is an inartificial eloquence, springing from strength of intellect and sincerity of feeling, that cannot fail to impress the reader. But his chief excellence is the close reasoning, which avoids every dangerous admission, and yields to no ambiguousness of language. He perceived and maintained with great courage,—considering the times in which he wrote, and the temper of those he was not willing to keep as friends,—his favourite tenet, that all things necessary to be believed are clearly laid down in scripture."

Seldom have so many amiable, great, and valuable qualities met together in one person as in Bishop Jeremy Taylor. He was born in 1613, at Cambridge, where his father was a barber,—an occupation, as Bishop Heber observes, "somewhat less humble in the days of our ancestors than at present." When but thirteen years old, he was admitted as a sizar at Gonville and Caius College, Oxford; and in the course of his residence at the university highly distinguished himself. Shortly after he was admitted to holy

orders, he supplied for a time the divinity lecturer's place, at St. Paul's Cathedral, London. Here he communicated the sublime beauties of his religion with that energy, and warmth, and expression, which showed that their divine fires had touched his heart. The great reputation which he acquired for eloquence, learning, and virtue, introduced him to the favourable notice of Archbishop Laud, who appointed him one of his chaplains, and gave him the rectory of Uppingham, in Rutlandshire. In 1642, he was made, through the interest of the archbishop, chaplain in ordinary to Charles I., in which capacity he attended that monarch in several of his campaigns. Upon the decline of the king's cause he retired into Wales, where under the protection of the Earl of Carbery he exercised his ministry, and kept a school for the maintenance of his family. In this obscure retreat he employed himself in those compositions, which, as it has been said, "are enough of themselves to furnish a library, and have rendered his name immortal." Of these works, "The Life of Christ," "The Rule and Exercise of Holy Living," "Divine Institution of the Office Ministerial," "The Golden Grove," and his sermons are with respect to fertility of conception, felicity of application, richness of imagery, eloquence of expression, and fervent piety, not surpassed in the English language.

In 1658, Taylor was committed to the Tower, on account of an indiscretion of his bookseller, Royston, who had prefixed to his "Collection of Offices," a print of Christ in the attitude of prayer. Such representations were then termed scandalous, and tending to idolatry, and an act had lately passed, inflicting on those guilty of publishing them, the penalty of fine and imprisonment. "Evelyn, however," says Bishop Heber, "whose influence was almost equal with all parties in the state, applied, through a friend, to the

Lieutenant of the Tower, insisting on the greatness of those services which Taylor had rendered to the cause of Protestantism, and soliciting that his 'learned and pious friend,' might be admitted to an explanation of his conduct;" which explanation appears to have been successful: for we find him eight days after at Say's Court, comforting Evelyn under his affliction, for the death of his two sons, Richard and George. In the course of the same year the friends of Taylor found a proper soil for his matchless talents, in the north-eastern extremity of Ireland. His patron on this occasion was Lord Conway, for whose acquaintance he was likewise indebted to the friendship of Evelyn, and at whose instance Lord Conway invited him to Ireland, and gave him the lectureship of Lisburne, between which town and Portmore, the seat of his protector, he divided his residence. "Poor and dependant," says Bishop Heber, "as Taylor still continued, this was probably the happiest part of his life. Both now, and when in the possession of wealth and dignity, he displayed a natural attachment to the neighbourhood which had afforded him such an asylum; and there are few of his letters from Ireland which do not speak of the situation of his delightful retirement with affection and with gratitude to the providence which had placed him there."

In this retreat he remained till the Restoration, on which event he came over to England, and obtained as a reward for his great merit and services, the united sees of Down and Connor, to which he was consecrated in St. Patrick's Cathedral, Dublin, on the 27th of January, 1661. The administration of the bishopric of Dromore was also granted him, as a further reward for his exertions in favour of the Church of England: and soon afterwards the University of Dublin, to manifest their high regard for his distinguished character, elected him their vice-chancellor. Animated with the

spirit of true and rational religion, and familiarly acquainted with its principles, Bishop Taylor continued till his death to enforce its doctrines and precepts with a nervous and commanding eloquence. He died on the 13th of August 1667, at Lisnegarvy or Lisburn, and was buried in the choir of Dromore church, which he had rebuilt at his own expense. The character of Taylor has been done ample justice to in the eloquent words of his successor, Bishop Rust, who says that, "this great prelate had the good humour of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a scholar, the wisdom of a chancellor, the sagacity of a prophet, the reason of an angel, and the piety of a saint. He had devotion enough for a cloister, learning enough for a university, and wit enough for a college of virtuosi, and had his parts and endowments been parcelled out among his poor clergy that he left behind him, it would perhaps have made one of the best dioceses in the world."

Isaac Barrow was the son of Thomas Barrow, a reputable citizen of London, and linen-draper to Charles I., and born, according to Dr. Walter Pope, in October, 1630. His father placed him first at the Charter House School, where, making but little proficiency in learning, his disposition appearing to lie rather in fighting than reading, he was removed to Felstead, in Essex. Here, contrary to expectation, he pursued his studies with such diligence and success, that his master appointed him tutor to Lord Fairfax, who was then his scholar. During his stay at Felstead, he was, in 1643, admitted a pensioner of Peter House in Cambridge, under his uncle, Dr. Isaac Barrow, afterwards bishop of St. Asaph, and then fellow of that college. But when he was qualified, in 1645, for the university, he was entered a pensioner in Trinity College. His condition was at this

time very low. In 1648, he took the degree of bachelor of arts, and the following year was chosen fellow of the college. But as those times were not favourable to men of royalist sentiments, he began to qualify himself for the profession of medicine, and, for some years, bent his studies that way, and made a great progress, particularly in the knowledge of anatomy, botany, and chemistry. But afterwards he was induced to quit medicine, and apply himself chiefly to what the oath which he had taken on being admitted fellow seemed to oblige him. He likewise applied himself to the study of astronomy, and, finding that astronomy depended on geometry he studied all the ancient mathematicians, and, by the force merely of his genius and indefatigable labour, conquered all the difficulties of that noble science. On the resignation of Mr. Duport, the Greek professor at Cambridge, Barrow was recommended by him as his successor; but not having sufficient interest to carry the election, he determined on travelling. Accordingly, having sold his books to provide means for the voyage, he sailed from England in the month of June, 1655. He proceeded, in the first instance, to Paris, where he found his father at the court of Charles II., to whom he made a seasonable present out of his slender means. From France he proceeded to Italy, whence he sailed to Smyrna. The ship in which he had embarked being attacked by an Algerine corsair, Barrow and the rest of the crew offered such a stout resistance, that the pirates, after a desperate struggle, sheered off and left them to pursue their voyage. In this engagement, Barrow exhibited great personal courage. Dr. Pope relates, that when he asked him the question, why he did not go down into the hold and leave the defence of the ship to those whom it concerned, his reply was, "It concerned no one more than myself. I would rather have

lost my life than have fallen into the hands of those merciless infidels."

When he had spent four years in visiting the chief countries on the continent, he returned to England, and soon afterwards was elected, without opposition, to the Greek professorship at Cambridge. In 1662, he was chosen professor of Geometry at Gresham College, for which situation he was indebted to the recommendation of Bishop Wilkins. But obtaining, two years afterwards, through the same influence, a mathematical lectureship at Cambridge, he resigned his professorship at Gresham College. In 1669, resolving to apply himself exclusively to the study of divinity, he resigned his mathematical chair in favour of his illustrious friend, Sir Isaac Newton. In 1672, Charles II. appointed him to succeed Bishop Pearson as master of Trinity College; and, in 1675, he was chosen vice-chancellor of the university. He died on the 4th of May, 1677, and was buried in Westminster Abbey, where his friends erected a monument to his memory.

Barrow was one of the greatest divines and mathematicians which this country, fruitful in eminent men of that kind, hath produced; and considering the variety and profundity of his attainments, we must ascribe to him the foremost place amongst the scholars of his day. He was indefatigable in industry, and of clear judgment, steady virtue, and calm temper. "He took infinite pains," says Mr. Hughes, his latest biographer and editor,* "with his translations, transcribing them over and over again; for he well knew the force of that Horatian precept, which says, *ludentis speciem dabit et torquebitur;* and that he generally pleases his readers most, who has given himself the most trouble to

* The Works of Dr. Isaac Barrow, with some Account of his Life, by the Rev. T. S. Hughes, B. D.

please them. Amongst other methods which he took for infusing a spirit of eloquence into his discourses, was that of copying out the finest passages of classical and ecclesiastical writers, particularly Demosthenes and Chrysostom; whence he formed a magazine of rich materials, from which he might draw out stores for all subjects. His manuscripts in Trinity College, bear ample testimony to this practice, a very considerable portion of them being occupied by those *excerpta*. By such diligence he acquired that copious and majestic style, which induced the illustrious Lord Chatham to recommend the study of Barrow's sermons to his still more illustrious son; by this he also has acquired those profound views on theological subjects, which induced Warburton himself to declare, that in reading Barrow he was obliged to *think*."

Though Barrow's theological works are less read now than formerly, they are frequently consulted as a mine of excellent thoughts and arguments, "which," says Dr. Aiken, "is in no danger of being exhausted by the demands of modern composition."

John Pearson, bishop of Chester, and "the greatest divine of his age," as Burnet styles him, was born in 1612, at Snoring, in Norfolk, of which place his father was then rector. In 1623, he was sent to Eton school, and when duly qualified was elected from that seminary to King's College, Cambridge. He passed his final examination in 1635, shortly after which he was chosen a fellow of his college. In 1639, he took his degree of M. A., and resigned his fellowship, but continued to reside at the college as a fellow commoner till the following year, when he was appointed chaplain to the Lord Keeper Finch, who likewise presented him with a valuable living in Suffolk. When the civil war commenced between Charles I. and the par-

liament, Mr. Pearson was made chaplain to Lord Goring, whom he attended to Exeter and other parts of the west of England. About the year 1643, he obtained the living of St. Clement's, East Cheap, London, where he preached a series of sermons, which he afterwards cast into a different form, and published under the title of "An Exposition of the Creed," 4to, London, 1659. This work, which has gone through twelve or thirteen editions, is esteemed one of the most finished pieces of theology in our language.

On the restoration, preferments and honours flowed in rapidly upon our author. In 1662, he was appointed to the mastership of Trinity College, which office he continued to fill for ten years, with great reputation. On the death of Dr. Wilkins, his great merit and learning recommended him for the vacant see of Chester. "He was not," says Burnet "active in his diocese, but too remiss and easy in his episcopal function, and was a much better divine than a bishop." He was a speaking instance of what a great man can fall to: for his memory went from him so entirely, that he became a child some years before he died. Bishop Pearson filled the see of Chester thirteen years, when he died in the seventy-fifth year of his age. His works are not numerous. Besides the "Exposition," in 1660, he published "The Golden Remains of the ever memorable Mr. John Hales of Eaton College," to which he prefixed a preface, containing a character of that great man, with whom he had been acquainted for many years, drawn up with great elegance and force. In 1672, shortly before his consecration to the see of Chester, he published "His Vindication of St. Ignatius's Epistles," which attests his intimate acquaintance with the scriptures, the writings of the fathers, and ecclesiastical history. This work owed its origin to the dispute then agitating, concerning episcopacy. Those who

wrote in favour of it, urged the authority of Ignatius's Epistles; whilst their adversaries, unable to elude the force of the arguments adduced, thought fit to reject them *in toto*, as forged and spurious. Pearson conceded so far to his opponents, as to admit that of the three Latin, and twelve Greek epistles published in St. Ignatius's name, the former are spurious, and five of the Greek ones, to be of doubtful authority; but he asserts the genuineness and authenticity of the seven other Greek epistles, mentioned by Eusebius.

Bishop Pearson was one of the editors of the Critici Sacri, in which the controversy, respecting the genuineness of the 1 John v. 7 is fully stated. With regard to this controversy, it may not be unimportant to remark, that our author in his "Exposition of the Creed" (p. 323, 3d edit.) adduced the verse as holy writ, without the slightest estimation that its genuineness had been questioned. To render this proceeding still more extraordinary, he had discussed at considerable length, (p. 128,) the dubious reading in 1 Tim. iii. 16; and thus, although Bishop Pearson, for some reason, declined the discussion of the passage of St. John, he left on record his principles, in a matter of no small difficulty. Besides the works above mentioned, there were several pieces of our author, published after his death, in 1688, 4to, by his nephew Dr. John Thane, archdeacon of Chester.

Bishop Pearson was a man of great learning; he collected the materials of thought with almost unexampled diligence, and was accustomed to think profoundly. He is likewise described as a judicious and grave preacher, more instructive than pleasing, and a man of spotless life, and excellent temper.

John Tillotson, archbishop of Canterbury, was born in 1630, at Sowerby, near Halifax, in Yorkshire, and

received his education at Clare Hall, Cambridge, of which college he was chosen fellow in 1651. Both his parents being Puritans, his first religious impressions were naturally favourable to their doctrines. At the time of his election to the fellowship, he still retained his attachment to the Presbyterian form of government, which obliged him to resign, when he was received into the family of Edmund Prideaux, attorney-general to the Protector, as chaplain and tutor. It is recorded of him that the accidental reading of "Chillingworth's Religion of Protestants a Safe Way to Salvation," opened his mind to more liberal opinions, and created in him a strong attachment to Church of England principles. Having prepared himself by the study of the best models of pulpit eloquence, and by an attentive perusal of all the heathen and christian writers on ethics, for the office of a practical divine, and being frequently admitted into the pulpits of his friends at London, he became greatly distinguished as a preacher, and obtained various preferments. In 1664, he married the daughter of Dr. French, canon of Christ Church, by a sister of Oliver Cromwell. Soon after which he took his degree of D. D., and, in 1669, was made a King's chaplain, and presented to a prebend of Canterbury. When Charles II., in 1672, issued his declaration for liberty of conscience, the bishops, supposing it to have been done for the purpose of favouring Romanism, recommended their clergy to preach against its doctrines. The king was displeased, and the Bishop of London convoked a meeting of the clergy, when Tillotson, who was one of the number, suggested the following apology for their conduct: "That, since his majesty professed the Protestant religion, it would be an unprecedented thing that he should forbid his clergy to preach in defence of a faith which they believed, and which he declared to be his

own." Notwithstanding this plain insinuation of his doubts of the king's sincerity, and the famous sermon which he shortly afterwards preached at Whitehall on the hazard of salvation in the Church of Rome, he was advanced in the same year to the deanery of Canterbury, and in the following, to a prebend in St. Paul's. About this time he published, as literary executor, Dr. Wilkins' "Principles of Natural Religion," with a recommendatory preface. Much to Tillotson's honour, Dr. Isaac Barrow reposed a similar trust in him, in consequence of which he published that distinguished writer's "Treatise of the Pope's Supremacy."

After the settlement of the Prince of Orange at St. James's, Tillotson was appointed his clerk of the closet, soon after which he preached a sermon before the Queen, against the eternity of hell torments, which excited the resentment and opposition of the orthodox party, by whom he was attacked in a variety of ways. He was, however, notwithstanding this opposition, nominated, in 1691, to the metropolitan see of Canterbury, which dignity he did not long live to enjoy, as he died on the 22d of November, 1694, in the sixty-fifth year of his age. His character was remarkable for genuine piety, and his well-merited reputation for learning, compass of thought, and liveliness of imagination, is acknowledged by all biographers.

Tillotson's works, which occupy three large folio volumes, consist mostly of sermons, many of which are said to inculcate Socinian doctrines, a charge, which has no other foundation than his rational defence of Christianity, and his friendship and intercourse with Locke, Limborch, and Le Clerc. The expressions attributed to Tillotson, may, perhaps, be found in his volumes, but it is perfectly clear from the general tenour of his reasonings, that, by the practice of morality, he always understands that which it was the design

of the gospel to teach; namely, "That denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present world."* As literary compositions, his sermons are free from most of the faults belonging to the writers of his time, and possess, in a great degree, the perspicuity and elegance which adorn the productions of the subsequent age.

Tillotson was never capable of committing his sermons to memory, or preaching extempore. Happening to be with a friend in the country, who importuned him to preach, he was necessitated to comply, although not furnished with a sermon; he took for his text one of the plainest which he could recollect, "For we must all appear before the judgment-seat of Christ," upon which he has no less than five discourses in his works; and yet he soon found himself so much at a loss, that after about ten minutes spent with great pain to himself, and no great satisfaction to his congregation, he descended from the pulpit never to make another similar attempt.

Edward Stillingfleet, bishop of Worcester, and one of the most learned and eloquent defenders of the Church of England, was born on the 17th of April, 1635, at Cranbourne, in Dorsetshire. He received his education at the grammar schools of Cranbourne, and Kingswood, and St. John's College, Cambridge, of which he was chosen fellow at the early age of twenty. Shortly afterwards he left the university to reside for a time with Sir Roger Burgoyne, in Warwickshire, who presented him in 1657, with the valuable living of Sutton in that county. In 1659, Stillingfleet published his "Irenicum, or the Divine Right of Particular Forms of Church Government examined." In this work

* See Vindication of Tillotson (Quarterly Review), vol. xxxi. pp. 120—123.

he maintained that Christ did not frame any positive laws for the government of his church, and that the Apostles adhered to no settled plan, but made such laws as the necessity of the occasion called for. "What ground," he then asks, "can there be why Christians should not stand upon the same terms now, which they did in the time of Christ and his Apostles? Was not religion sufficiently guarded and fenced in them? Was there ever more true and cordial reverence in the worship of God? What charter hath Christ given the Church to bind men up to more than himself, or to exclude those from her society who may be admitted into heaven? Will Christ ever thank men at the great day for keeping such out from communion with his church, whom he will vouchsafe not only crowns of glory to, but it may be the *aureolæ* too, if there be any such things there?" Stillingfleet then argued that the most eminent divines at the Reformation never conceived one particular form of church government to be necessary; and concludes by stating his main design throughout the whole treatise to have been, the proving that there can be no argument drawn from any pretence of a divine right that may hinder men from consenting and yielding to such a form of government in the church, as may most resemble that of the primitive church, and be most advantageously conduceable to the peace, unity, and settlement of our divided church. This work, written at a time when the principles of the Church of England were scarcely tolerated, contributed much to the re-establishment of episcopacy, and to "bring over those to a compliance with the Church of England who stood off, on the supposition that Christ had appointed a Presbyterian government to be always continued in his church, and therefore thought prelacy was to be detested as an unlawful usurpation."

The great name which Stillingfleet acquired by the "Irenicum," and other works, obtained him the appointment of preacher to the Rolls Chapel, together with the living of St. Andrew's, Holborn, to which he was presented by the Earl of Southampton, Lord High Treasurer of England. He was subsequently chosen lecturer at the Temple, and appointed Chaplain in Ordinary to King Charles II. During the reign of James, his exertions in the cause of Protestantism were proportionate to the urgency of the danger which threatened it. In 1689, he was advanced to the see of Worcester, and appointed one of the commissioners for revising the church liturgy. In his diocese, he zealously endeavoured to re-establish regularity amongst the clergy, to instruct them in their duties, and to correct the many abuses complained of in the ecclesiastical courts. In the House of Lords, he distinguished himself by defending the rights of his order with such spirit that, on the death of Archbishop Tillotson, in 1694, the Whigs opposed his advancement to the vacant see of Canterbury, though the queen was very desirous of the measure, urging that both his notions and his temper were too high, and would cause them much trouble. A too intense application to study, which subjected him to repeated attacks of the gout, undermined his constitution, naturally very healthy, and after above twenty years' struggle, proved fatal to him at Westminster, on the 27th of March, 1699, in the sixty-fourth year of his age.

Stillingfleet's writings, which display a mass of learning, a quickness of apprehension, and a depth of judgment, to a degree that perhaps none of his contemporaries attained, and are remarkable for an elegant and lively style, ingenuity of argument, and a happy mode of illustration have been published in six folio volumes. He was respectable as a

poet, his verses displaying a refined and classical taste, richness of imagination, and a great command of language. As a naturalist, he likewise had considerable merits, and his intimate acquaintance with the higher branches of the mathematics is fully evinced in his treatise on the principles and power of Harmony. Stillingfleet's library, collected at a vast expense of time and money, was purchased by Dr. Marsh, archbishop or Armagh, who, to his immortal honour, erected for its reception a handsome building in Dublin, and left it at his death to the public of that city.

Robert South was born at Hackney, near London, in 1633; and in 1647 was entered one of the king's scholars at Westminster School, where he distinguished himself by his early proficiency in the classics. Whilst there, he read the Latin prayers on the day of King Charles's death. and prayed for his majesty by name—a circumstance which acquired for him considerable notoriety. At the age of eighteen he went to Christ Church, Oxford, and in 1657, proceeded to his degree of master of arts, after which he preached at the university church as the great champion for Calvinism against Socinianism and Arminianism; "and his carriage was such," says Wood, "and his parts so exceedingly useful and serviceable, that the heads of the independent party were consulting how to give encouragement to, and accumulate proportionable preferments upon so hopeful a convert. But behold! while these things were in consultation, Oliver the Protector died, and the Presbyterians then overtopping the Independents, he sided so much with them, that he condemned, and in a manner defied Dr. Owen, his dean, then accounted the head of the party." The year preceding the Restoration, when the cause of monarchy was triumphing, South preached against the Presbyterians with the same abilities that he had a short time before directed

against the Independents. On the 24th of July, he preached the assize sermon at Oxford, which he entitled "Ecclesiastical Policy the best Policy; or Religion the best Reason of State;" which so fully proved the dependence of government upon religion, and the danger of destroying religion by divesting its ministers of all temporal privileges and advantages, that it contributed in no slight degree to influence the minds of the people in favour of the happy restoration of church and government which so speedily ensued. In support of the first of his positions, South observes that "false religion is in its nature the greatest bane and destruction to government in the world. The reason is because whatever is false is also weak. *Ens et verum* in philosophy are the same; and so much as any religion has of falsity, it loses of strength and existence. Hence Machiavel himself, in his animadversions upon Livy, makes it appear, that the weakness of Italy, which was once so strong, was caused by the corrupt practices of the papacy, in depraving and misusing religion to that purpose which he, though himself a papist, says, could not have happened, had the Christian religion been kept in its first and natural simplicity."

In 1660, South succeeded in getting elected public orator of the university. In the following year, he became domestic chaplain to the Earl of Clarendon, and in March 1633, was installed a prebendary of Westminster. On the retirement of his patron into France, he was appointed chaplain to the Duke of York. In the latter end of the reign of Charles II., whose chaplain he then was, he is said to have refused several offers of bishoprics, as likewise that of an archbishopric in Ireland, which was made him in the beginning of James II.'s reign, by his patron Lawrence, Earl of Rochester, then Lord Lieutenant of that kingdom.

After the revolution, he took the oaths of allegiance to the new government, but is said to have refused one of the sees vacated by the non-conforming bishops. In 1693, he entered into a controversy with Dr. Sherlock, respecting the doctrine of the Trinity, in the conduct of which he displayed more learning and orthodox zeal than christian charity. His health began to decline several years before his death, which took place on the 8th of July, 1716, in the eighty-third year of his age.

South enjoyed a high reputation for learning, judgment, and wit; of the latter quality he gave several happy proofs, but sometimes with a disregard to the most solemn occasions. Once when preaching before Charles II. and his courtiers, he perceived that sleep had taken possession of some of them. Stopping, and changing the tone of his voice, he called three times to Lord Lauderdale, and when he had awakened him, "My lord," said South, "I am sorry to interrupt your repose, but I must beg that you will not snore quite so loud, lest you should awaken his majesty." He appeared to have entertained a great contempt for the naturalists of his time, of whom, an oration, delivered at the opening of the theatre, at Oxford, he said somewhat coarsely, "Mirantur nihil nisi pulices, pediculos, et se ipsos." South's personal character was stained by many moral imperfections; he was, moreover, of a quarrelsome, intolerant, and unforgiving temper.

George Hooper, bishop of Bath and Wells, was born at Grimley, in Worcestershire, about 1640, and first educated at St. Paul's, next at Westminster School, from whence he was removed, in 1656, to Christ Church, Oxford. Here he distinguished himself above his contemporaries, by his superior knowledge in philosophy, mathematics, Greek, and Roman antiquities, and the Oriental languages. After his

ordination he was successively chaplain to Bishop Morley, and Archbishop Sheldon, who, in 1675, gave him the rectory of Lambeth. Upon the marriage of the Princess Mary with the Prince of Orange, he was appointed one of her chaplains; and after the revolution he obtained through her interest the deancry of Canterbury. Whilst in this post he was chosen prolocutor to the Lower House of Convocation, and became a zealous defender of the English Presbyterians. Upon the accession of Queen Anne, he was first advanced to the bishopric of St. Asaph, and afterwards translated to the see of Bath and Wells. He died September 26, 1727, at Barkley, in Somersetshire, in the eighty-seventh year of his age. Dr. Thomas Coney published a character of him soon after his death, in which he says, "As to his learning, it was not smattering and superficial, but solid and universal; and no man can doubt of this, who had ever the happiness of his private conversation, or the pleasure of perusing his public writings. His talents were so great in every distinct part of knowledge, that the masters of each faculty have thought their profession to be the bishop's peculiar study. * * * As a gentleman, his accomplishments were great, as not only to excel those of his own profession, but to be a match for such as had made conversation and ceremony their sole and ultimate study. But in the midst of these accomplishments, it is remarkable that the gravity of the bishop kept the ascendant of the gentleman, and that his principles were too stiff to bend to any company. His zeal and integrity were inviolable, and truth was never lost in a crowd of words; his sincerity was no sufferer by his complaisance; nor was the courtier too hard for the christian."

Besides his sermons, which are still in good reputation, Bishop Hooper published the following works:—1. "The

Church of England free from the Imputation of Popery." 2. "A Fair and Methodical Discussion of the First and Great Controversy between the Church of England and the Church of Rome, concerning the Infallible Guide," in three parts, the first of which is introductory, and states the points which are preliminary to this, and all the other controversies between the two churches. The second considers at large the pretences to modern infallibility, and shows them to be groundless. The third, by the help of the former, briefly examines the account of the Roman Catholics concerning the ecclesiastical guide in controversies of religion, and detects its fallacy. Bishop Hooper published many other works, which are now but little read, on controversial, historical, and political subjects.

The attainments of Dr. Samuel Clarke were not surpassed perhaps, by any scholar of his age. To a complete knowledge of the dead languages he added great skill in the living ones. Profound in natural philosophy and mathematics, he was unrivalled in metaphysics and divinity, and to these he joined a varied and extensive acquaintance with general literature, great powers of conversation, brilliancy of wit, solidity of judgment, and an unsurpassed splendour of style. He was the son of Alderman Edward Clarke of Norwich, where he was born, on the 11th October, 1675, and in 1691, he entered Caius College, Cambridge.

The Principia of Sir Isaac Newton, at that time but lately published, had few readers, and the philosophy of Descartes continued the established philosophy of the university. But Clarke, we are informed, not at all satisfied with hypotheses, arbitrarily adapted to appearances, set himself immediately to the study of what was real and substantial, and soon made himself perfectly master of the most essential parts of the Newtonian philosophy. This

knowledge he had an early opportunity of displaying in an exercise in the public schools, on a question taken from the Principia, when he suprised the most eminent men of the university, by the closeness of argument, and clearness of expression which characterised the performance. In 1697, Clarke published a Latin translation of Rohault's Physics, a work entirely founded on the Cartesian principles, and hitherto but very ill translated into Latin. To his translation he added such notes as he thought would lead the young students insensibly, and by degrees, to other and truer notions than what could be found there—a design in which he was exceedingly successful.

Clarke now turned his attention to the study of Divinity, which he purposed to make the profession of his life. The first studies which he purposed to undertake, in order to qualify himself for the office, were, according to Bishop Hoadly,* the Old and New Testament in the original languages, and the primitive christian writers, whom he studied with a true critical accuracy, in order to discover, if possible, the genuine sentiments and customs of antiquity, as well as to support the authority and true interpretation of the Bible. The result of this application was given in several works which he published in rapid succession. The most important of these, besides his sermons, are—"Three Practical Essays on Baptism, Confirmation, and Repentance;" "A Paraphrase upon the Four Gospels;" "A Letter to Mr. Dodwell, concerning the Immortality of the Soul;" and the "Scripture Doctrine of the Trinity," of which Bishop Hoadly says, "that every christian divine and layman ought to pay thanks to Dr. Clarke for the method into

* Dr. Samuel Clarke's Sermons, in 10 vols., 8vo. with a preface by Benjamin Hoadley, D. D.—vol. i. p. 6.

which he brought this dispute, and for that collection of Texts of the New Testament, by which at last it must be decided, on which side soever the truth be supposed to lie." After his ordination took place he became chaplain to Moore, bishop of Norwich; whose esteem for Clarke became so great that at his death he entrusted him with the management of his family's interests. In 1706, he translated Newton's Optics into Latin; and so highly was Sir Isaac pleased with the version, that he presented each of Clarke's children (five in number) with the sum of one hundred pounds. He carried on a voluminous correspondence with Leibnitz during the years 1715 and 1716, concerning the principles of natural philosophy and religion. In 1727, he declined to accept the very lucrative post of master to the mint, which was offered to him on the death of Sir Isaac Newton. Clarke died in 1729, in the fifty-fourth year of his age, leaving a character of unspotted purity behind him.

He was a great economist of time, always carrying some book about him, which he would read when riding or walking. There are many anecdotes told of him. The Rev. Mr. Bolt once calling, found him *swimming* upon a table. At another time, when the two doctors Clarke, Mr. Bolt, and several men of ability and learning were together, and amusing themselves with diverting tricks, Doctor Samuel Clarke, looking out a window, saw a grave blockhead approaching the house, upon which he cried out, "Boys, be wise; here comes a fool." In common with many learned and good men he was sometimes fond of relaxing from severer studies by playing at whist. It appears by a letter from Mr. Markland to Mr. Bowyer, dated September 19, 1748, that he once won of Clarke what, at that period, must have been esteemed a very large sum of money. He says, "The paralytic you mention, to whose case that of Homer is applicable, *Mer-*

gas profundo fortior exsilet, was formerly my acquaintance and great benefactor; for I won a hundred pounds of him at whist, and got it every farthing. The moral of the story, if I take it right, is, *vexatio dat intellectum*." Clarke was of a most humane and charitable disposition, as the following anecdote will sufficiently testify. A neighbour broke into his house with intent to rob and murder him. It was so light that the doctor was enabled to recognise the man as a tradesman he dealt with, on which he expostulated with him on the baseness of his intention. The fellow said, he was undone without a sum of money—a considerable amount, which he named. "Well, go home," said the doctor, "keep you your secret, and I will keep it for you; the money you shall have; behave well, and nobody, while I live, shall know any thing of it." The doctor, it is reported, punctually performed his promise, and was afterwards kind to the man; nor was the affair ever known, though there were many who suspected it, till after the doctor's death.

Joseph Butler, bishop of Durham, was born in 1692, at Wantage in Berkshire. His father, who was a Protestant dissenter, observed at a very early age his son's genius and inclination for learning, and, in consequence, destined him for the minstry. With this view, on leaving the free grammar school at Wantage, he was sent to a dissenting academy of some eminence, then established at Gloucester. He there made a very rapid progress in divinity, of which he soon gave a remarkable proof, in several letters which he addressed to the subject of the preceding sketch, respecting some doubts which had arisen in his mind, on the conclusiveness of the arguments in Clarke's "Demonstration of the Being and Attributes of a God." As he pursued his theological studies, he began to conceive serious doubts on many

points of difference betwixt the dissenters and the English church; and at length, after a patient and cautious examination into the principles of the non-conformists, he became on the most deliberate conviction, a sincere convert to the doctrines of the established church. When properly qualified, he was sent to the University of Oxford, where he contracted an intimate friendship with Mr. Edward Talbot, son of the Bishop of Durham, and brother to the lord chancellor, which laid the foundation of his subsequent advancement. In 1718, on the recommendation of Mr. Talbot and Dr. Clarke, he was appointed by Sir Joseph Jekyll, preacher at the Rolls Chapel. In this situation he continued till 1726, when he went to reside at his rich rectory of Stanhope, to which he had been presented by the Bishop of Durham. He resided here entirely devoted to the duties of his pastoral functions, till 1733, when he was nominated a chaplain to the Lord Chancellor Talbot; and a prebend in the church of Rochester followed this appointment. In 1736, he was appointed clerk of the closet to Queen Caroline, whom he attended two hours every evening. In 1738, in consequence of her majesty's urgent recommendation to the King, he was raised to the see of Bristol, and in 1740, was made Dean of St. Paul's. In 1746, he succeeded Dr. Egerton, bishop of Hereford, as clerk of the closet to the King, and in 1750 obtained his highest preferment, the bishopric of Durham, which rich benefice he enjoyed but for a short time, as he died at Bath, on the 16th of June, 1752.

Bishop Butler's writings have been reviewed with great fairness and ability by Sir James Mackintosh, in his "Dissertation on the Progress of Ethical Philosophy." "The Analogy, &c.," says that eloquent philosopher, "though

only a commentary on the singularly original and pregnant passage of Origen, which is honestly prefixed to it as a motto, is, notwithstanding, the most original and profound work extant in any language on the philosophy of religion." "His ethical discussions are contained in those deep and sometimes dark dissertations which he preached at the chapel of the Rolls, and afterwards published under the name of sermons, while he was yet fresh from the schools, and full of that courage with which youth often delights to exercise its strength in abstract reasoning, and to push its faculties into the recesses of abstruse speculation."—"But his youth was that of a sober and mature mind, early taught by nature to discern the boundaries of knowledge, and to abstain from fruitless efforts to reach inaccessible ground. In these sermons he has taught truths more capable of being exactly distinguished from the doctrines of his predecessors, more satisfactorily established by him, more comprehensively applied to particulars, more rationally connected with each other, and therefore more worthy of the name of *discovery*, than any with which we are acquainted; if we ought not, with some hesitation, to except the first steps of the Grecian philosophers towards a theory of morals." Sir James Mackintosh afterwards points out some defects in Butler's scheme; the first of which is, that he omits all inquiry into the nature and origin of the private appetites which first appear in human nature. The second, that he did not perceive, that self-love is altogether a secondary formation—the result of the joint operation of reason and habit upon the primary principles. And, lastly, that he betrays a sense of great vagueness in his notions of the question concerning the moral sentiments.

The character of Bishop Butler is that of a man of fervent but rational piety, extensive liberality, profound know-

ledge, great eloquence, and of the utmost simplicity of manners. In his charity to the poor he showed a spirit worthy of a bishop. Being applied to on some occasion for a charitable subscription, Butler asked his steward what money he had in the house. The steward informed him "there were five hundred pounds." "Five hundred pounds!" said the bishop; "what a shame for a bishop to have such a sum in his possession!" and ordered it all to be immediately given to the poor.

Benjamin Hoadly, bishop of Winchester, was born at Westerham in Kent, in the year 1676, and educated by his father, who was a clergyman, and master of a private school. In the year 1691, he was educated a pensioner of St. Catherine Hall, Cambridge, of which he became a fellow in 1697, and shortly afterwards became tutor to his college, which office he discharged for two years with the highest reputation. On his marriage, which took place in 1701, he quitted the university, and was appointed to the rectory of St. Peter-le-Poor, and the lectureship of St. Mildred's in the Poultry, London. In the year 1706, he published a few remarks on what he thought some dangerous propositions of Dr. Atterbury, laid down by him at the funeral of Mr. Bennet. His animadversions were contained in a "Letter," which drew from the angry prelate a long vindication in the form of a "preface" to a volume of his sermons. Two years afterwards he again entered the lists against his formidable antagonist, when Hoadly attacked the bishop with his usual strength of reasoning and dispassionate inquiry, in some strictures which he made on a sermon published by Atterbury, entitled "The Power of Charity to Cover Sin." In this contest, Hoadly is said, by one of his biographers, to have confuted his adversary's opinions without anger, and to have conquered him without

triumph. In 1709, another dispute arose between these two great combatants, concerning the doctrine of non-resistance, which was maintained by the Bishop of Rochester in his "Concio ad Clerum Londinensem." In this contest Hoadly so eminently distinguished himself, that the House of Commons conferred on him a particular mark of respect, by representing to the Queen the signal services which he had rendered to the cause of civil and religious liberty, and requesting that she would be graciously pleased to bestow on him some dignity in the church. The principles which he espoused gave great offence, however, to the Tories and high-church men, which drew on him a torrent of angry abuse from that powerful party. Yet it was at this period, 1710, that he was presented by Mrs. Howland, grandmother of the Duke of Bedford, to the rectory of Streatham in Surrey, unasked, unapplied to—without ever having seen his benefactress.

Soon after the accession of George I., Hoadly was consecrated to the see of Bangor, soon after which he again became the subject of popular clamour, in consequence of some opinions which he published in his "Preservative against the Principles and Practices of the Non-Jurors in Church and State," which work originated the famous Bangorian Controversy. In 1721, he was translated to the see of Hereford, and soon afterwards to that of Salisbury. In 1734, he was advanced to the see of Winchester, when he published his "Plain Account of the Sacrament;" a performance which was intended to represent that institution in its primitive simplicity. It was, consequently, unfavourable to the commonly received opinions of its efficacies and benefits, and accordingly served as a butt for his adversaries to shoot their arrows at.

The great defect of Bishop Hoadly's writings is the

extreme length of his sentences, which Pope has thus satirized :—

> "Swift for closer style,
> But Hoadly for a period of a mile."

They possess, though, great merit, joining to vigour of style a dispassionate and ingenious method of both raising and confuting arguments. "His life," in the words of his son," was spent in a perpetual exertion of the noblest faculties to the noblest end—the vindication of the civil and religious liberties of mankind in general, and of his country in particular." The latter years of our prelate were passed in the uninterrupted enjoyment of those pleasures which naturally spring from the recollection of a well-spent and useful life. He is said to have been every where happy, particularly in his family, where he took all opportunities of instructing, by his influence and example. He died at Chelsea, in 1671, in the eighty-third year of his age.

Bishop Hoadly was the author of the prologue to a tragedy called, "All for Love," a performance got up in 1718, to entertain the Duke of Marlborough, who had shown, before this, some symptoms of that paralytic disorder which impaired his senses, and, at length, terminated in a total decay and dissolution. Hoadly, then bishop of Bangor, with Dr. Samuel Clarke and Sir Richard Steele, were on a visit at Blenheim, and Lady Bateman (one of the duke's grand-daughters by the Earl of Sunderland), who played the part of Cleopatra, had in vain applied to Sir Richard Steele for a prologue on that extraordinary occasion, and seemed chagrined at the disappointment. At night, when the family retired, the bishop desired that pen, ink, and paper might be brought to his chamber, and the next morning at breakfast, presented Lady Bateman the prologue. They are the only verses which he was ever known to have written.

Dr. Thomas Sherlock, son of Dr. William Sherlock, dean of St. Paul's, was born in London, in 1678. He was educated at Eton School, where he did not exhibit any signs of the great talents and genius he displayed in after life. He removed from Eton to Catherine Hall, Cambridge, where Hoadly was a contemporary of his; and the seeds of rivalry between these two distinguished men were sown during this time. One day as they came away from their tutor's lecture on "Tully's Offices," Hoadly said, "Well, Sherlock, you figured away finely to-day, by help of Cockman's translation."—"No, really," replied Sherlock, "I did not; for I tried all I could to get one; and could hear of only one copy, and that *you had secured*." At the age of twenty-six he was made Master of the Temple, upon the resignation of his father, which high and honourable office he filled for nearly fifty years, and acquired great celebrity in it as a preacher.

He was at the head of the opposition against Bishop Hoadly, during which contest he published a great number of pieces. He attacked Collin's "Grounds and Reasons of the Christian Religion," in a course of six sermons preached at the Temple, which he entitled "The Use and Intent of Prophecy in the several Ages of the World," which were much admired, and passed through several editions. In 1714, at which time he took his doctor's degree in Divinity, he succeeded Sir William Dawes in the mastership of St. Catherine Hall, and when appointed Vice Chancellor, in his turn, discharged the duties of that office in a manner the most beneficial to the university. In 1716, he obtained the deanery of Chichester, and soon after this entered into the Bangorian Controversy.

In 1727, he was appointed bishop of Bangor, and was translated to Salisbury in 1734. Upon the death of Arch-

bishop Potter, he was offered to be placed at the head of the Church in the archbishopric of Canterbury, which, however, he thought proper to decline, owing to the delicate state of his health at that juncture. But soon after, recovering his usual strength, he accepted a translation to the see of London, void by the death of Dr. Edmund Gibson. During the last eight years of his life he had been almost entirely deprived of the use of his limbs and his speech, when death put a period to his sufferings, July 18, 1761. Bishop Sherlock's learning was very extensive;* in the early part of his life he had read and digested well the ancient authors, both Greek and Latin, the philosophers, poets, and orators; from whence he acquired that correct and elegant style which appears in all his compositions. His piety was constant and exemplary, and breathed the true spirit of the gospel; his munificence and charity was large and diffusive; he had a tender feeling of distress, and was easily touched by the misfortunes of others.

His sermons, from their vigour, ingenuity, and elegance, are esteemed amongst the most excellent compositions of that class in the English language.

Thomas Secker was born at a small village called Sibthorpe near Newark, in Nottinghamshire, in the year 1693. His father, who was a Protestant dissenter, wished him to join the ministry in his own communion, with which view his studies were from an early period directed to theological subjects. About 1716 he turned his thoughts to the study of physic, which he pursued at London till 1719, when he went to Paris to attend medical lectures. But foreseeing many obstacles in his way to the practice of

* "God had given him," says Dr. Nicholls, "a great, and an understanding mind, a quick comprehension and a solid judgment."

physic, he embraced a proposal made him by Mr. Edward Talbot, son of the Bishop of Durham, of providing for him in the church, if he thought proper to take orders. To facilitate his graduating at Oxford, he went to Leyden, to take the degree of M. D. On his return to England, he entered himself a gentleman commoner in Exeter College, Oxford; and in the following year was admitted to the degree of B. A., when he was ordained by Bishop Talbot, on the 23d of December, 1721. In the spring of the subsequent year he became chaplain to the bishop, and on the 12th of September, 1723, was instituted to the rectory of Houghton-le-Spring, in the diocese of Durham, which he exchanged on his marriage for the third prebend in the church of Durham, and the living of Ryton near Newcastle. In 1732, he became chaplain to the king, and in the next year, through the favour of the queen, obtained the rectory of St. James. His eminent abilities as a preacher and divine quickly recommended him to a more elevated station; and we find him consecrated Bishop of Bristol, January 19, 1734, and in three years afterwards translated to the see of Oxford. His great talents and high reputation recommended him to the king, as successor to Archbishop Hutton in the see of Canterbury, to which he was consecrated at Bow Church, in April, 1758. During the latter part of his life he suffered dreadfully from the gout in one of his legs, and on the 31st of July, as he was turning himself on the couch, he broke his thigh bone, which, at his death, in three days after, was found to be quite carious. "His chief merit," says Bishop Hurd, "lay in explaining clearly and properly the principles delivered by his friend, Bishop Butler, in his famous book of the 'Analogy;' and in showing the important use of them to religion." Walpole has described his discourses to be a

kind of moral essays; they may, perhaps, be wanting in brilliancy of wit, yet they are not defective in piety or in practical usefulness. His friends found him firm and generous, the poor a benevolent and munificent patron. To the many benefactions for useful and charitable purposes which he bestowed in his lifetime, he made large additions by his will. His publications, which are numerous, consisting of "Lectures on the Catechism of the Church of England," "Eight Charges delivered to the Clergy of the Dioceses of Oxford and Canterbury," and a great number of sermons, were published after his death, by his chaplains, Drs. Porteus and Stinton.

Robert Lowth, bishop of London, was the son of William Lowth, fellow of St. John's College, Oxford, and born at Buriton, in the county of Hants, in the year 1710. After receiving the rudiments of his education at Winchester, he proceeded, in 1730, to New College, Oxford. Though his abilities must have been known to those with whom he was connected, he was not forward to appear before the world as a writer. At Oxford, he continued many years improving his talents, with little notice from the great. He was not, however, suffered to languish for ever in obscurity. In 1741 he was elected professor of poetry, and whilst he held that office he read his beautiful lectures, "De Sacra Poësi Hebræorum." In 1744, he obtained the rectory of Ovington in Hants, for which he was indebted to the patronage of Bishop Hoadly. Nne years afterwards, Bishop Hoadly added to it the rectory of East Weedhay in the same county, and, in the interim, raised him to the archdeaconry of Winchester. These repeated favours were, at a subsequent period, acknowledged by Lowth, in the following manly and respectful terms of gratitude. "This address, my lord, is not more necessary

on account of the subject, than it is in respect of the author. Your lordship, unsolicited, and unwished, called me from one of those colleges, to a station of the first dignity in your diocese, and took the earliest opportunity of accumulating your favour upon him, and of adding to that dignity a suitable support. These obligations he is now the more ready thus publicly to acknowledge, as he is removed out of reach of further favours of the like kind. And though he hath relinquished the advantages so generously conferred upon him, yet he shall always esteem himself highly honoured, in having once enjoyed the patronage of the great advocate of civil and religious liberty."

In 1766, Lowth was made bishop of St. David's; and in a few months afterwards he removed by the king's command, to the see of Oxford, whence he was translated to that of London in April, 1777. His death took place at Fulham, 1787, when he had nearly completed the seventy-seventh year of his age. The duties of his professorship gave occasion to his "Prelections on the Hebrew Poetry," a subject, which, highly interesting, and lying out of the beaten paths of criticism, afforded ample scope for his high poetical, critical, and theological talents. He published, in 1758, a very interesting life of "William of Wykeham," and in 1762, his "Short Introduction to English Grammar" was first printed; three years after which, his famous controversy with Bishop Warburton commenced, owing to the appearance of "An Appendix concerning the Book of Job," published with the last volume of "The Divine Legation." Bishop Lowth's other writings are very voluminous. As a prelate, by his religious knowledge, toleration, comprehensive intellect, decision of character, and charity, he reflected honour on himself and on his station. As a writer, he displayed a cultivated mind, a judicious under-

standing, and an elegant style; and as a man, his agreeableness of manners, and his virtues, rendered him in the highest degree worthy of the affection of his friends and kindred.

William Paley was born at Peterborough, in 1743, but in little more than a year removed to Giggleswick, in Yorkshire, where his father had been appointed master of the grammar school. Like many other celebrated characters, he was not remarkable for precocity as a boy. His school education was imparted to him under his father's direction, and when fifteen years of age he was admitted a sizar of Christ's College, Cambridge. He performed the journey to Cambridge on horseback, and he used often humorously to describe the disasters which befel him on the road:—"I was never a good horseman," he would say, "and when I followed my father on a pony of my own, on my first journey to Cambridge, I fell off seven times: I was lighter than I am now, and my falls were not likely to be serious; my father, on hearing a thump, would turn his head half aside and say, 'take care of thy money, lad.'" During the first years of his academical career his application was neither regular nor intense; but the latter part of his under-graduateship was devoted unintermittedly to the university studies. In the course of a conversation on the subject, he gave the following very interesting account of the early part of his academical life. "I spent the first two years of my under-graduateship happily but unprofitably. I was constantly in society, where we were not immoral, but idle, and rather expensive. At the commencement of my third year, however, after having left the usual party at rather a late hour in the evening, I was awakened at five in the morning by one of my companions, who stood at my bed-side, and said, 'I have been thinking what a fool you are, Paley. I

could do nothing, probably, were I to try, and can afford the life I lead: you could do every thing, and cannot afford it. I have had no sleep during the whole night, on account of these reflections, and am now solemnly come to inform you, that if you persist in your indolence, I must renounce your society.' I was so struck with the visit and the visitor, that I lay in bed great part of the day, and I formed my plan. I ordered my bed-maker to prepare my fire every evening, in order that it might be lighted by myself. I arose at five, read during the whole of the day, except such hours as chapel and hall required, allotting to each portion of time its peculiar portion of study; and just before the closing of the gates (nine o'clock), I went to a neighbouring coffee-house, where I constantly regaled upon a mutton chop and a dose of milk punch."

His industry was rewarded by the object at which he aimed—he became senior wrangler of the year 1763.

Soon after taking his bachelor's degree he was engaged as assistant by a Mr. Bracken, in a school near Greenwich. He often described this employment as a woful drudgery; it still, however, suited his prevailing taste for observation on men and manners. His leisure hours were frequently occupied in rambling about the metropolis, where he met with much that gave full scope of observation to his active mind. He enjoyed a good play very much, and used frequently to attend the theatres, particulatly Drury-lane, when Garrick performed. He derived, likewise, great amusement from attending the different courts of justice, where "the fate of his friends," the prisoners, as he used to call them, created in him considerable interest. The trial of Eugene Aram, which he had witnessed when a boy, made a forcible impression on his mind, and added strength to a propensity, which he was at this time enabled occasionally to

indulge in. When he was of sufficient age he was ordained to be assistant curate at Greenwich, when he left Mr. Bracken; and soon afterwards accompanied a favourite pupil to the university, and was elected a fellow on the foundation of Christ's College, in 1766. He now engaged in the public tuition of his college, in which he had the good fortune to be associated with Dr. John Laud, afterwards bishop of Elphin; between these two great characters the most cordial friendship subsisted, and most of their leisure hours were passed in each other's company. This intimacy introduced Paley to his friend's father, Dr. Law, who, on his appointment to the bishopric of Carlisle, made him his chaplain. The bishop, elevated to his high situation in the decline of life, wanted an active and skilful coadjutor, and found one in Paley. His services merited more than a see, richer in patronage than Carlisle could bestow; but his disinterested and unambitious temper did not aspire to what they received. Besides a series of parochial preferments of no great value, he became successively prebendary of the cathedral and chancellor of the diocese. The death of his venerable friend took place about two years after he conferred on Paley the latter appointment. A circumstance which then occurred was frequently noticed by him, with a constant reflection upon the indecent gaping and manœuvring, as well as the system of espionage, which is thought allowable, or which is not unusually practised in almost all families. The bishop's son, the late Lord Ellenborough, was at that time engaged in the assizes at Carlisle, and his father's death being on that morning hourly expected, a horse was kept saddled for the immediate dispatch of a messenger to inform him of the event. When the messenger arrived in Carlisle, he found that not all his haste and preparation had prevented the news getting there

before him; an expecting applicant had already set off to his patron, to sue for his assistance in procuring him the bishopric.

In 1789, Paley was offered the mastership of Jesus College, Cambridge, which he thought fit to decline, being unwilling to enter into another sphere of life and into a different society, fixed, as he then was, in a certain line of engagements. He was one of those, who, aware of the responsibility attached to great talents, having quitted the great scenes of learning, continue to pursue their studies for the purpose of systematic instruction in the country. In 1804, Dr. Paley resigned the archdeaconry of Carlisle, on account of his health, which had been for some time declining. But his liveliness of disposition suffered no change, and his conversation continued to be animated and impressive to nearly the close of his life. A few days before his death took place, his sight failed him, whilst his faculties remained unimpaired. He was confined to his bed for a very short time; his bodily powers were so little weakened by his illness, that a few hours before his dissolution, he lifted a large pitcher of water to his mouth. That his mind was unshaken from its habitual confidence and self-possession, there is every reason to think; for on his desiring to have his posture changed, and being told by his surgeon that he was in danger of dying under the attempt, he with great calmness and resignation said, "Well, try—never mind;"—and, after some severe convulsions, expired. His death took place at Bishop Wearmouth, on the 25th of May, 1805. His remains were conveyed to Carlisle, and buried in one of the aisles of the cathedral by the side of his first wife.

Perspicuity and force were the leading characteristics of Paley's style, and the end of his works is to enforce the

benevolent spirit of the gospel, which had been so long lost sight of amidst the animosities of contending sects. He had a singular power of appropriating to himself the knowledge of others. Imagination was not his province, yet he was not deficient in originality; his mind was of a comprehension that was able to adapt itself to every subject. Amongst men of different characters and professions, his conversation would turn on their respective pursuits, and he often displayed such a familiar acquaintance with them, that he astonished his hearers. He was indebted to others for the conception, as likewise for much of the materials, of all his great works; but he showed inimitable skill in arranging and amplifying the labours and ideas of his predecessors. His sermons are always solid, often eloquent, and on the whole are amongst our best specimens of homily, practical, and common sense discourses. In private life, he was distinguished by virtues pre-eminently superior to what belongs to the common standard of human nature. The early predilections of youth adhered to him in old age —he especially retained his love for theatricals; and when any eminent performer from the metropolis appeared upon a neighbouring stage, he would not fail of going to see him. Conversing about the character of Falstaff, he remarked, "That amongst actors it was frequently misunderstood; he was a courtier of the age he lived in; a man of vivacity, humour, and wit; a great reprobate, but no buffoon." Paley was a greater thinker than scholar: he preferred spending his time rather in original observation and reflection, than in research into antiquity. His reading was desultory: at one time he would be absorbed in books of science and argumentation,—at another he would entertain himself with a novel or a book of travels. Blending thus scientific inquiry with general literature, he united skill in the

abstruse sciences, with a keen relish for the beauties of lighter studies.

Few men have obtained greater temporary celebrity than Bishop Horsley. As a politician, he participated in the most important debates which took place in the House of Lords, during the eventful times he had a seat in it. The destructive excesses of the French revolution—the murder of the unfortunate Louis—the inhuman African slave-trade, were the subjects on which he spoke with a warm and generous eloquence. As a controversialist, he combated Priestley with unanswerable arguments, matchless learning and ingenuity, and succeeded in gaining a complete victory over that champion of materialism. He was the son of the Rev. Mr. Horsley, rector of St. Mary's, Newington, and born about the year 1730, in St. Martin's churchyard London, of which parish his father was at that time minister. The rudiments of his education were imparted to him at Westminister, from whence he removed to the University of Cambridge, where he took a degree of L.L. B., in 1759. While here, he applied himself to the study of the higher branches of mathematics, and made himself master of its most intricate reasonings. His first publication relating to that science was published in 1769, and entitled "Inclinations of Appolonius." He was many years an active member of the Royal Society, and was for some time one of its secretaries; during the years 1767 to 1782, he contributed liberally to its Transactions. In 1782, Bishop Lowth presented him to the valuable living of South Weald, in Essex. In 1788, on the translation of Dr. Smallwell to the see of Oxford, he was nominated to the see of St David's, through the interest of Lord Chancellor Thurlow, who said on the occasion, that "those who defended the church ought to be supported by the

church;" and in his new character he fully answered the high expectations of eminent usefulness which his elevation had inspired. His first act in the diocese of St. David's was to increase the salaries of the poor curates, many of whom had not more than 8*l.* or 10*l.* per annum. In the following year he made his primary charge, in which he maintained the doctrine of justification by faith alone, and pressed home upon his readers that the common practice of preaching mere morality was destructive of vital religion. On January 30, 1793, he was appointed to preach before the House of Lords, and he chose for his subject the recent execution of the King of France. This beautiful discourse, which was afterwards printed, was greatly and deservedly admired. In the following year he was translated, on the death of Bishop Thomas, to the see of Rochester, and also to the deanery of Westminster. On the death of the Hon. Doctor Bagot, in 1802, Bishop Horsley was appointed to succeed him in the see of St. Asaph; which new dignity he lived but four years to enjoy, dying at Brighton in 1806. The most distinguished of his publications is his edition of Sir Isaac Newton's works. Several volumes of his sermons and controversial writings, tracts, and charges have been published. Although he severely censured those who preached the doctrine of morality, yet we are not to confound his sermons with the slang of the tabernacle. His extensive scriptural language was employed in them, to elucidate some important text in the sacred writings, and his arguments are frequently followed by instructive details of practical consequences. His mind grasped all the learning of the ancient and modern world—in the mathematical and physical sciences—in classical acquirements—in theology—in eloquence—in general literature, he had few equals,—perhaps not one superior. In the liberality of his

mind and the largeness of his views, Horsley may fairly be likened to Barrow, whom, in truth, he resembled in more points than one. Both eminently skilled in dialectics, with minds invigorated by mathematical studies, and sharpened into that acuteness which habits of scientific investigation never fail to produce, proved themselves, in their days, the stoutest champions of revealed truth, against pseudo philosophy and self-seeking liberalism. Both were ardent friends of that spirit of civil and ecclesiastical liberty which breathes through every page of the New Testament: and both, while liberals, in the best and truest sense of the word, were attached with all the fervour that results from the conviction of its blessings to our venerable church establishment. As long as the Church of England shall abide in the land, will these two be venerated as men who were strict—and not ascetics—pious and not arrogant—humble, and yet independent—richly endowed with intellectual blessings—imbued with learning rare and profound—adorned with the grace and dignity of the accomplished orator, and yet unaffected, holy minded christians, whose powers were devoted, not to their own good, but, to borrow the words of a kindred spirit, "to the glory of the Creator and to the relief of man's estate." His charity, besides, was extended far beyond the limits of prudence. In his friendships he was constant and generous; and of children he was particularly fond, and used often to bend his mind and body to partake of their juvenile amusements.

Richard Watson, bishop of Llandaff, who, in the variety of his attainments, the force and vigour of his mind, as well as in his violence as a controversialist, and generally in his neglect of seemly proprieties, may be paralleled to Warburton, was the son of a Westmoreland schoolmaster, and born in August, 1737, and, being grossly deficient in the

deliciæ of classical literature, for which the *élèves* of the southern schools are renowned, entered the university at an early age. The power of his understanding speedily, however, enabled him, not only to overcome the disadvantages of his early education, but to distance all his competitors in the race of academical distinction; and it was to the envy of a rival college he owed the mortification of being denied the first honour when he took his degree: this, by general acknowledgment, was fairly his due. He became, in course of time, fellow, then assistant, and afterwards head-tutor of his college—was four years moderator of the university, and had a constant supply of private pupils. On the 19th of November, 1764, he was unanimously elected professor of chemistry, a science of which, according to his own admission, he was profoundly ignorant. He, however, managed to acquire sufficient knowledge of its principles to read for three years courses of lectures to very crowded audiences. In 1771, he exchanged this situation for the chair of divinity; for the duties of which he was qualified, as far as they could qualify him, by a readiness in speaking Latin, a familiarity with all the tricks and juggles of scholastic logic, and by the possession of an enlarged and powerful mind, gifted, moreover, with an ingenuity and an acuteness rarely associated with great intellectual vigour. Of theological learning he knew nothing—of ecclesiastical history he was profoundly ignorant, and yet, despising the fathers, commentators, and critics, seated himself in the first theological chair in Europe. His rough, daring heterodoxy, his eloquence, his originality, made his name notorious, and some surprise was excited when Lord Shelburne, in 1782, raised him to the see of Llandaff. Elevated to this dignity, his overbearing temper acquired a large field for its display; and he plunged into the ocean of politics with the same

rash confidence with which he had taught chemistry and divinity. Alternately insulting and sycophantic to the court, as his hopes of translation brightened or waned—personally insulting on more than one occasion to the sovereign himself, he has given us an example that of all hatreds the *odium theologicum* is not the bitterest; but that the unsatisfied placeman—the malcontent politician, even although he has filled a divinity chair, and his brows are yet pressed by the mitre, can possess a rancour transcending it in malignity. The truth must be told—Watson neglected the spiritual interest of the charge committed to him; and because king and ministers did not think fit, after his multiplied attacks, to suffer him to realize the object of his wishes, and,

> "'Ex cathedra,' at orthodoxy laugh,
> And rise to Lambeth from decayed Llandaff,"

he retired from public life to digest his spleen in a secluded part of Westmoreland. His merits were all intellectual. His "Apology" is one of those works that "men will not willingly let die." He was an accomplished mathematician, and, as an orator, was highly distinguished. He was bold, intrepid, and independent; but he was also rash, presuming, and overbearing. Of the graces and amenities of life, he exhibited no knowledge—in public, at least. He was, in his day, a remarkable man, but his name is now rapidly vanishing from remembrance, and, in another generation, he will be thought of no more than the German divines, whose obscurity he delighted to ridicule.

The name and history of Reginald Heber, late Bishop of Calcutta, are invested with deep and wide-spread interest. In a spirit of self-devotion but rarely heard of,

he abandoned his country, personal ease, and comfort, for duties of vast extent and most difficult nature. Dedicating himself to the service of humanity and religion, he fell on a remote and unhealthy shore, distant from the scenes of his early associations and affections, an early sacrifice for God's glory. He was the son of the Rev. Reginald Heber, of Martoun Hall, in Craven, Yorkshire, and of Mary, daughter of the Rev. Dr. Allanson, of the same county. He was born April 21, 1793, at Malpas, a living in Cheshire, of which his father was then rector. "In his childhood,"—we quote from the LXXth number of the Quarterly Review,"—"Reginald Heber was remarkable for the eagerness with which he read the Bible, and the accuracy with which he remembered it." The rudiments of his education were imparted to him at the grammar school of Whitechurch, where he was sent to Dr. Bristowe, a gentleman whose ability for the important charge committed to him was fully proved by the subsequent career of his illustrious pupil at Oxford, when he was entered of Brasennose College, in 1800. He successively gained the three university prizes for Latin verse, for the English poem, and for the English prose essay. "Palestine," the prize poem, was written in the spring of 1803. "In the course of its composition," says his widow, "Sir Walter Scott happened to breakfast with him one morning, together with his brother and one or two friends, previous to their joining a party of pleasure to Blenheim. 'Palestine' became the subject of conversation, and the poem was produced and read. Sir Walter said, 'You have omitted one striking circumstance in your account of the building of the temple, that no tools were used in its erection.' Reginald retired from the breakfast-table to a corner of the room, and, before the

party separated, produced the beautiful lines which now form part of the poem.

> 'No hammer fell, no ponderous axes rung,
> Like some tall palm the mystic fabric sprung.
> Majestic silence!'"

On mounting the rostrum to recite his poem, Heber was struck by seeing two young ladies, of Jewish extraction, sitting in a conspicuous part of the theatre. The recollection of some lines which reflect severely on their nation flashed across his mind, and he resolved to spare their feelings by softening the passage, which he feared would give them pain, as he proceeded; but it was impossible to communicate this intention to his brother, who was sitting behind him as prompter; and who, on the attempt being made, immediately checked him, so that he was forced to recite the lines as they were originally written.

In 1805, Heber, accompanied by his beloved friend Mr. Thornton, travelled through Norway, Sweden, Russia, and the other parts of Europe which were then open to Englishmen. This delightful tour occupied more than twelve months, when he returned to Oxford, and was ordained priest, on which he was put into possession of the valuable living of Hodnet. In 1809, he married Amelia, daughter of William Davis Shipley, dean of St. Asaph, and granddaughter of Dr. Shipley, bishop of that see. He was now daily amongst his parishioners, testifying in his intercourse with them the utmost tenderness, humility, and affability.

In 1814, he was appointed Bampton Lecturer, and chose for his subject "The Personality and Office of the Christian Comforter." The lectures which he afterwards published, established for him a high reputation in the theological world. In 1817, he was appointed canon of St. Asaph, and also

one of the select preachers to the university. In 1822, he undertook the task of finishing a life of Jeremy Taylor, and a critical examination of his writings, for a new edition of the works of that great prelate. At the time of the publication of this work, Mr. Heber was elected preacher at Lincoln's Inn, "a very flattering distinction," observes the reviewer above quoted, "whether the character of the electors be considered, or the merits of his predecessor, or those of the distinguished person, (Dr. Maltby, bishop of Durham,) before whom he was preferred."

On the 16th of June, 1823, Heber, with his family, sailed for India, "that land of disappointment, and sorrow, and death!" He abandoned for ever an honourable and important situation in the neighbourhood of his kindred and friends, who loved and reverenced him, feeling that the superintending hand of providence was directing him from thence to a country where a splendid opportunity of usefulness offered itself. Short as his time in India was, his visitations had embraced nearly the whole of his vast diocese; to the northern portion of which his predecessor had never been able to reach. He preached very often, and used his utmost exertions to compose the unhappy religious differences which exist between the various christian sects in India. On Sunday, the 2d of April, 1826, at Trichinopoly, Heber preached with his usual animation and vigour, and afterwards confirmed forty-two persons, whom he addressed even with a more than usual earnestness of manner. On returning to the house of his friend, Mr. Bird, the judge of the circuit, with whom he was staying, he complained of a headach and a feeling of languor. The next day he could not be persuaded from going to the mission church in the fort, where service was performed in the Tamul language. After service he confirmed fifteen

natives, and addressed them in their own language. Soon after his return to Mr. Bird's house, he retired into his own room, and according to his invariable custom, wrote on the back of the address on confirmation, "Trichinopoly, April 3, 1826," which was his last act; for he went immediately afterwards into a large cold bath, where he had bathed the two preceding mornings; and half an hour afterwards, his servant, alarmed at his long absence, entered the room and found him a corpse! "Every means to restore animation," to quote from the interesting journal of his widow, "which human skill and friendship could suggest, were resorted to, but the vital spark was extinguished, and his blessed spirit had then entered on its career of immortality, and perhaps was at that moment looking down on the exertions of those who would have fain recalled it to its earthly habitation, to endure again the trials and temptations of the world it had quitted; and, surely, if ever sudden death were desirable, it must be under such circumstances. With a heart full of love towards God, and zeal for his service, and of that charity and goodwill towards mankind which are its certain accompaniments, having just officiated in his sacred office, listened with kindness to the wants of his poor brethren, and detailed some of his plans for their relief, he was called to receive his reward." The corpse was deposited, amid every demonstration of respect and sorrow, in St. John's Church, at Trichinopoly, and a marble, bearing an appropriate inscription, was placed over his grave by the government of Madras. When the news of the deceased prelate's death arrived at Fort St. George, the Governor directed that the flag of the garrison should be immediately hoisted half staff high, and continue so during the day; and that forty-two minute guns, corresponding with the age of the deceased, should be fired from the

saluting battery. The bishop's simplicity of manners, benevolence of heart, great attainments, and cheerful conversation, gained for him universal esteem. Firm as a friend, zealous as a pastor, and eloquent as a preacher, "his life," moreover, "was a beautiful example of the religion to which it was devoted."

The Rev. Hugh James Rose was the eldest son of the Rev. William Rose, vicar of Glynde, in the county of Sussex, and was born on the 9th of June, 1795, in the vicarage house of Little Horsted, in the same county, in which his father then resided as curate. To his father belonged the credit of having begun and completed the early education of his distinguished son, who remained under his superintending care till October, 1813, when he removed to Trinity College, Cambridge. His college tutor was the present Bishop of Gloucester and Bristol, in whom he found a constant friend and kind encourager. In 1814, he gained the first Bell's Scholarship; and in 1817, took his B.A. degree, when his name appeared on the tripos as fourteenth wrangler of the year. His classical success was on this occasion more complete, for he was declared first Chancellor's medalist of the year. He also won, in 1818, the first member's prize for a dissertation in Latin prose, of which the subject was a comparison of the Greek and Roman historians, of which Mr. Rose gave the palm to Thucydides and the Greeks.

In 1819, he married Miss Anna Cayler Mair, the youngest daughter of Captain Mair, of the Hill House, Richmond, in Yorkshire. In the preceding year he quitted the university, and became private tutor in the family of the late Duke of Athol, to his grace's younger son, Lord Charles Murray, which engagement was, however, soon put an end to, in consequence of the early indisposition of his pupil.

On the 25th of December, in the same year, he was ordained deacon of Uckfield, a chapelry in the parish of Buxted, under letters demissory from his great future patron and benefactor, Dr. Howley, then bishop of London. His rectors were successively Drs. D'Oyley and Wordsworth, late master of Trinity, whom he esteemed as a highly valued friend, and zealous promoter of his interests.

At Christmas, 1819, Mr. Rose removed to Maresfield, a short way off, carrying the pupils whom he had begun to take at Uckfield. Here he continued till 1821, when he was presented by the late Archbishop of Canterbury to the vicarage of Horsham. In 1823, he was obliged, for the benefit of his health, to travel. Accordingly, taking his course through Prussia, Austria, and Italy, he seems to have started with the noble design of making even his recreations contributory to his great Master's service; and was employed throughout his pilgrimage in diligently collecting materials, for his leading work, "Discourses on the State of the Protestant Religion in Germany." He returned home in May, 1825, in time to discharge the office of select preacher to the university. In the same year he was a candidate for the regius professorship of Greek, but the lot fell on Mr. Scholefield. In 1829, he was appointed christian advocate, which he continued to hold till 1833, when, on account of his health, he exchanged the valuable preferment of Hadleigh, to which he had been presented by the Archbishop of Canterbury, for the livings of Fairsted and Weeley, in Essex. In the same year, in compliance with the earnest and repeated wishes of that truly wise and good man, the late Bishop Van Mildert, he accepted, for a time, the divinity chair, in the new university of Durham. In 1834, Mr. Rose was appointed domestic chaplain to the Archbishop of Canterbury, in which post he

continued till his death. On the advancement of Mr. Otter to the bishopric of Chichester, in 1836, he was appointed principal of King's College; immediately after which he generously resigned his living of Fairsted, contrary even to the advice of the patron, the Bishop of London. In 1838, his health, which had for some time been declining, rendered it necessary to spend the winter in Italy. When at Florence, a rapid increase of his disorder prevented him proceeding further; and after lingering for about a month, Mr. Rose died on the 22d of December, 1838, at the early age of forty-three years and six months.

Rich in all good gifts, mental and spiritual, Mr. Rose was taken from the church, at a time when she needed him most, and when he was most qualified to serve her. His grave apostolical spirit fitted him peculiarly for the clerical office; and so devoid was he of austerity—so perfectly mild and gentle in his temper and deportment, that his preaching was recommended by a persuasiveness which was greater than that of words. As an acute critic, a sound divine, an elegant scholar, none stand higher than Mr. Rose: but all his abilities were directed to one end—all his learning subserved to one purpose—his whole existence was instinct with one principle, and that was devotion to his high calling. Never so well before were the forces of the understanding mustered under the standard of the cross—never so well before was philosophy cited to testify for religion. As a churchman he was tolerant, for he did not believe the triumph of the church to consist in mere temporal ascendancy. He was not of those who are ever calling our attention to the enemy *without* the gate: it was his part, rather, to tell us of treasons within—of the broken wall and the wanting spear. His voice was raised like a trumpet against the heresies which intellect, uninspired with a true religious spirit, was spread-

ing through Germany. He foresaw how fatal the consequences, if the contagion should spread. There, heresies did not emanate from ignorant and vulgar minds, who, appealing to the enthusiasm of the multitude, kindle a flame which expires after a time of itself. They were the offspring of powerful and cultivated intellects, and came recommended with all the pomp of learning and the magic of names. To combat them needed a mind equal, if not superior to those which produced them;—this was found in Hugh James Rose, whose observations on protestantism in Germany excited a powerful sensation both in this country and on the Continent.

Let his friends speak of the mildness of his temper—of his purity of heart—of his singleness of purpose: those who have shared the pleasure of his friendship and enjoyed the profit of his intimacy, recall with delight all those graces of mind and spirit that never failed to charm. He was taken from us in the prime of life, in the vigour of his manhood: his life had been holy and his end was peaceful. The insidious disease which sapped his vitality, took no sweetness from his temper, and his friends felt that such a death-bed was a fitting close to such a life.

> "He taught us how to live, and, oh! too high
> The price for knowledge, taught us how to die!"

CHAPTER VII.

OUR GREAT LITERARY AND SCIENTIFIC DIVINES.

JOHN DONNE.—ROBERT BURTON.—BISHOP WALTON.—THOMAS FULLER.—PETER HEYLIN.—ARCHBISHOP JUXON.—BISHOP WILKINS.—HENRY MORE.—RALPH CUDWORTH.—BISHOP BURNET.—BISHOP CUMBERLAND.—WILLIAM NICHOLSON.—BISHOP KENNETT.—BISHOP ATTERBURY.—ARCHBISHOP BOULTER.—RICHARD BENTLEY.—BISHOP WARBURTON.—CONYERS MIDDLETON.—EDWARD YOUNG.—ZACHARY GREY.—LAURENCE STERNE.—JOHN JORTIN.—THOMAS WARTON.—WILLIAM MASON.—DEAN TUCKER.—JOSEPH WARTON.—ARCHBISHOP MARKHAM.—BISHOP HURD.—BISHOP PORTEUS.—SAMUEL PARR.—GEORGE CRABBE.

FROM the earliest period of her history, the Church of England has shown herself the friend of learning, and the diffusion of knowledge. The pages of our literary annals have been illustrated by the names of the most eminent divines, who not only in the paths of theology, but in those of philosophy, and the belles-lettres, have acquired for themselves great and durable reputations. It is to this circumstance, in a great measure, that we owe the liberal and enlightened spirit which has ever distinguished the councils of our church. For that catholic spirit—that freedom from sectarianism—that affection for enlarged and comprehensive views, which form its distinguishing characteristics, it is greatly indebted to the successful prosecution of literary and scientific research amongst its prominent leaders.

Many of those whose names are introduced into this chapter, are scarcely less celebrated for their proficiency in

divine learning, than for their services to science and general literature. In the former chapter, however, we selected such divines as had, for the most part, contributed exclusively to theology: in this chapter, we have given accounts of those, whose publications have been directed chiefly to the diffusion of general learning.

John Donne, of whom it was observed, as it had been of the famous Pico Mirandula, that "he was born rather than made wise by study," was born in London, in 1573, and educated in his father's house, under a private tutor, till the eleventh year of his age, when he was sent to the University of Oxford. He was admitted a commoner of Hart Hall, now Hertford College, together with his younger brother. After he had studied for three years in that institution he removed to Cambridge, and afterwards to Lincoln's Inn, with the design of studying law as his profession. He followed this pursuit only for a year, when he devoted himself to a consideration of the controverted points between the churches of Rome and England, which ended in a sincere attachment to the latter. Soon afterwards he accompanied the Earl of Essex to Cadiz, where he purposed to have set out on an extensive course of travels, and to have visited the Holy Sepulchre at Jerusalem. This design he was compelled to give up by the insuperable dangers and difficulties of the journey: but he resided for some years in Italy and Spain, where he stored his mind with an extensive knowledge of the manners and languages of those countries. On his return to England he was made secretary to the Lord Chancellor Egerton, and continued in that employment five years, during which time he secretly married Lady Egerton's niece, the daughter of Sir George Moore, Chancellor of the Garter, and Lieutenant of the Tower, who was so transported with rage at the marriage

that he insisted on Donne's dismissal from the chancellor's service, and got him imprisoned. He soon obtained his liberty, when he had to commence a long and expensive law-suit to recover possession of his wife. This greatly diminished his fortune, already considerably reduced by his travels, studies, and generosity of temper; but the father-in-law would contribute nothing towards his support. In this distress they met with the greatest kindness from a near relative, Sir Francis Wooley, at whose house they resided for several years. During this time he was solicited to take holy orders by one of his warmest friends, Dr. Morton, afterwards bishop of Durham, who generously wished to provide for him. With this request,however, he refused to comply from scruples of conscience. He remained with Sir Francis Wooley till his death, when he soon afterwards obtained another patron in Sir Robert Drury, whom, in 1612, he was prevailed on to accompany on an embassy to Paris. "His wife," says Campbell, "with an attachment as romantic as poet could wish for, had formed the design of accompanying him as a page. It was on this occasion, and to dissuade her from the design, that he addressed to her the verses beginning 'By our first strange and fatal interview.'" Isaac Walton relates with great simplicity, how the poet, one evening, as he sat alone in his chamber in Paris, saw the vision of his beloved wife appear to him with a dead infant in her arms.

On his return from Paris, many of the nobility pressed the king to confer some secular employment on him, but his majesty, considering him better qualified for the service of the church, rejected their application; and, at his instance, he was persuaded to become a clergyman. In this capacity he was appointed one of the king's chaplains; and, at the recommendation of his majesty, the university of

Cambridge created him a doctor in divinity. His abilities, in his profession, became so eminent, that he was offered many preferments. He was successively lecturer of Lincoln's Inn, dean of St. Dunstan in the West, and dean of St. Paul's. He continued in perfect health till the fifty-ninth year of his age, when he was taken ill with a fever, which brought on a consumption. He died in March, 1631, and was buried in the cathedral church of St. Paul's, where his figure yet remains in the vault of St. Faith's, carved from a painting for which he sat a few days before his death, dressed in his winding-sheet. "Donne's life," says Campbell, "is more interesting than his poetry;" and Dryden gave him the character of being the greatest wit, though not the greatest poet of our nation. His theological and other prose writings do not possess a greater share of reputation than his poetical compositions, of whose defects, such as ruggedness of style and quaint and other ridiculous allusions, they largely partake.

Little is known of the life of Robert Burton, author of the "Anatomy of Melancholy," a work which has of late years risen into great popularity. He was born at Lindley in 1576, admitted a commoner of Brasen-nose College in 1593, and elected a student of Christ-church in 1599, under the tuition of Dr. John Bancroft, afterwards bishop of Oxford. In 1616, he was presented by the dean and chapter of Christ-church to the vicarage of St. Thomas in Oxford; Lord Berkeley afterwards bestowed on him the living of Seagrave in Leicestershire. Anthony à Wood thus describes him:—"He was an exact mathematician, a curious calculator of nativities, a general read scholar, a thorough-paced philologist, and one that understood the surveying of lands well. As he was by many accounted a severe student, a devourer of authors, a melancholy and

humorous person; so, by others who knew him well, a person of great honesty, plain dealing, and charity." The "Anatomy of Melancholy" is a work of immense erudition; and several authors, particularly Sterne, have unmercifully stolen from it without any acknowledgment. It was the only work, Dr. Johnson said, that could force him from his bed two hours earlier than he wished to rise. It was written by the author with a view to relieve his melancholy; which increased to such a degree that nothing could divert him but going to the bridge foot, and hearing the ribaldry of the bargemen, which seldom failed to throw him into a violent fit of laughter. Burton died on the 29th of January, 1639, in his chamber at Christ-church, having, some years before, predicted the time of his death.

The life of Brian Walton, bishop of Chester, is one of great interest to the theological student on account of the important services which he rendered, as editor of the "Polyglot Bible," to the Church of England. He was born in the year 1600, in that part of the North-Riding of Yorkshire, called Cleveland, but the particular place of his birth has not been ascertained. In 1616, he was admitted a sizar of Magdalen College, Cambridge, whence he removed in the following year to Peter House. In 1623, he proceeded to the degree of master of arts, and soon afterwards became assistant at the church of Allhallow's in London. He distinguished himself in the metropolis for great activity, diligence, and judgment, and was entrusted with the management of a very arduous undertaking, namely, a minute inquiry into the law, and a proposal of improvement in the payment of the tithes of the London clergy.

In 1635, he was presented by Charles I. to the two rectories of St. Giles's in the fields, and of Sandon in Essex; and collated soon afterwards to a prebend in St. Paul's Cathedral.

Upon the breaking out of the rebellion, he incurred the hatred of those who neither respected liberality nor learning; and he was pronounced a delinquent by the House of Commons, sequestered from his London living, and forced to fly to Sandon, where he was much respected. But persecution followed after him; and once when sought for by a party of horse, sent in pursuit of him, he was found sheltering himself in a broomfield. Oxford was at this time the retreat of many of the loyal clergy, and thither Walton sought a refuge. Associated there with men of kindred minds and pursuits, with Ussher, Greaves and Pocock, he formed the noble design of publishing the Polyglot Bible. On the surrender of Oxford, he returned to London, where at the house of his father-in-law, Dr. William Fuller, who had been vicar of St. Giles's, Cripplegate, he earnestly set about and began that great work in 1653. By almost incredible diligence and application, he surmounted every difficulty, and published his Bible in 1657. About the year 1656, he was one of the committee appointed by parliament to consider of the translation of the Bible from the originaal tongues. Soon after the restoration of Charles II., he was incorporated Doctor in Divinity at Oxford, and collated to a prebend in St. Paul's Cathedral, London. In the same year he was rewarded for his great virtues, his sufferings, his loyalty, and his learning, with the bishopric of Chester. But—how brief are all human honours!—after he had continued some time in his diocese, he returned to London, fell sick, and died at his house in Aldersgate Street, in November, 1661, being within a year from his nomination to the see of Chester. He was buried in the cathedral church of St. Paul's, where a handsome monument was erected over his grave.

Besides the Bible, Walton published, in 1655, a work

entitled "Introductio ad Lectionem Linguarum Orientalium."

Thomas Fuller, the historian of the "Worthies of England," was born in 1608, at Aldurnile in Northamptonshire, where his father was a minister, under whom he received his education. When not above twelve years of age he was sent to Queen's College, Cambridge, where, under the care of his maternal uncle Dr. Davenant, afterwards bishop, and at this time master of that college, he made such extraordinary progress that he took the degree of bachelor of arts in 1624, and that of master in 1628. A fellowship being vacant at this time, Fuller stood candidate for the honour; the college statutes, however, prohibiting the admittance of two fellows from the county of Northampton, prevented him from his then attaining a distinction to which his merits pre-eminently entitled him. He soon afterwards, though, obtained a fellowship in Sydney College. When he was but twenty-three years of age, his high reputation for learning obtained for him a prebend in Salisbury Cathedral, and the rectory of Broadwinsor in Dorsetshire. On this he retired from the university, and devoted himself to his ministerial duties. During his residence at that living, he was created Doctor in Divinity, on which occasion four of his principal parishioners, to testify their high respect for his character, accompanied him in his journey to and from Cambridge. A life of retirement being unsuited either to his taste or to his literary pursuits, he resigned the rectory of Broadwinsor, and removed to London, where his talents in the pulpit obtained for him the reputation of being one of the best preachers of his age. At the entreaty of some of the principal inhabitants of the Savoy, he was chosen by the master and brotherhood of that parish to the lectureship of it. He continued here till the breaking out of the

civil war, during which time he acquired such great popularity that his church was thronged with a concourse of strangers, so that his own parishioners were often unable to hear him; the windows and sextonry even were crowded, we are told, as if his bees had swarmed to his mellifluous discourse. In the beginning of the year 1643, being threatened by the parliament, he withdrew privately to Oxford. Soon afterwards he became a chaplain in the royal army under Sir Ralph, afterwards Lord Hopton. After the fight of Cheriton Down, he was left by his commander with the garrison at Basinghouse, which was besieged by Sir William Waller; but the soldiers, spirited up by Fuller, made so vigorous a resistance that the rebels were obliged to raise the siege with great loss. In the midst of these military employments, he found some intervals for his beloved studies, in gathering materials, particularly for his "Worthies of England." When the war was drawing to a conclusion, Fuller took refuge in Exeter, where he lived some time, in retirement, busied in preparing his voluminous works for the press. On the taking of that city he withdrew to London, and became lecturer of St. Bride's, Fleet-street. In 1548, he was presented to the living of Waltham in Essex, by the Earl of Carlisle, who made him also his chaplain. At the Restoration he was restored to his prebend, made chaplain extraordinary to the king, created doctor in divinity at Cambridge, and was in expectation of higher dignities, when death put a period to his worldly promotion.

On Sunday the 12th of August, 1661, he was seized with a dizziness, when his son advised him to lie down, urging how dangerous such symptoms were; but, having promised a relative to preach his wedding sermon, he determined on going to church, at the same time declaring, that he had

often gone up into the pulpit sick, but always came down well. He faltered in the middle of his sermon, and was seized with a raging fever, of which he died in a few days. In person, Fuller was rather tall and exceedingly well made; his manners were most agreeable, and no one could better promote the gaieties of domestic life. His learning was prodigious, and of the powers of his memory the most incredible anecdotes were told. He once undertook in walking from Temple Bar to the furthest end of Cheapside, to tell at his return every sign as it stood in order, on both sides of the way, repeating them backwards and forwards, and this he did with the greatest exactness. He was a kind husband, a tender parent, an attached friend, and a liberal benefactor to the poor. His religious opinions were truly catholic: while the clergy were widening the divisions in the church by their warm debates, he both preached and practised moderation.

Peter Heylin is best known for his life of Archbishop Laud: his other writings are very voluminous, but not valuable, except as works of reference for the historical student. He was born, in 1599, at Burford, in Oxfordshire, and educated in the grammar school of that town. At the age of sixteen, he was elected demy of Magdalen College, and afterwards highly distinguished himself by his progress in academical literature. In 1619, he was chosen perpetual fellow, and in 1623, took orders. In 1631, he obtained, through the patronage of Laud, the living of Hemingford, in Huntingdonshire, and very soon afterwards a prebend in Westminster. The following year he was preferred to the rich living of Houghton, in the diocese of Durham. In 1640, he was chosen clerk of the convocation, for Westminster, and about this time was involved in great troubles through the means of his inveterate enemy, Williams, bishop

of Lincoln. This was a season when men of his principles might well be under apprehension. In 1642, Heylin, seeing a cloud gathering ready to overwhelm him, and others, who were attached to royal or ecclesiastical prerogative, followed the king to Oxford. Here, having little to live upon, he wrote at Charles's command, a weekly paper, called "Mercurius Aulicus," which had been begun by John Birkenhead, who pleased the generality of readers with his waggeries and buffooneries far more than Heylin. In the following year he was voted a delinquent by the House of Commons, and an order was sent to sequester his estate, and confiscate his goods. The execution of Laud entirely destroyed his hopes of rising higher in the church, and compelled him to depend on his writing for his support. In 1645, he left Oxford, and shifted from place to place, resembling in his travels the patriarchs of old; at last he took a farm at Minster Lovel, in Oxfordshire, where he lived with his family for several years. He here published many of his works, and their produce greatly relieved his necessities. In 1660, on the return of Charles II., he was restored to all his preferments, and he expected from that prince, on account of great services to the crown, some very eminent dignity in the church, but he never rose higher than to be sub-dean of Westminster. His virtues were not such as ought to have recommended him for any high ecclesiastical preferment; his abilities better qualified him to be the champion of a sect. He died a disappointed and discontented man, on the 8th of May, 1662.

William Juxon, archbishop of Canterbury, was born at Chichester, in 1582, and educated at Merchant Taylors' School. When he had taken his degree at St. John's College, Oxford, he became student of Gray's Inn Society. But he soon abandoned the profession of the law, and took

holy orders, when he was made vicar of St. Giles, Oxford; he continued there for about six years, and, in 1621, was chosen president of his college, after which he rose rapidly, through the interest of Archbishop Laud. In 1626, he filled the office of vice-chancellor to the University of Oxford; and in the following year was made one of his majesty's chaplains in ordinary, and dean of Worcester. In 1633, he was elected Bishop of Hereford and dean of the king's chapel. In his episcopal character, "he became," says Lloyd, "the delight of the English nation, whose reverence was the only thing all factions agreed in, by allowing that honour to the sweetness of his manners, that some denied to the sacredness of his function; being by love, what another is by pretence, a universal bishop." On the promotion of Dr. Laud, in the same year, to the see of Canterbury, Juxon was translated to the bishopric of London. In 1635, he had conferred on him the office of lord-treasurer,—a dignity which no churchman had possessed since William Grey, bishop of Ely, in the time of Henry VI. But though this exaltation procured him much envy, his enemies did not pretend to question his ability for the place. They even allowed, that if he had not been an ecclesiastic, he would have been one of the best and most unexceptionable persons whom the king could have called to the post.

In the time of the rebellion, he suffered as other bishops did; he adminstered the last sacrament to King Charles I., and was likewise present with him on the scaffold. After the Restoration, Juxon was translated to the see of Canterbury in full accordance with the general voice and opinion of the nation, who thought no one so fit to fill that high post as the man whose conduct in prosperity had been uniformly admitted to be irreproachable. He died on the 4th of June, 1663, broken with age and infirmities, in the

eighty-first year of his age. He was esteemed a prelate of primitive sanctity, great wisdom and learning. His ingenuousness, moderation, sincerity, and integrity extorted reverence and respect from those who were even opposed to his order. As a divine, Archbishop Juxon left no works by which we can appreciate his merits, except one sermon and his other published works are not numerous, consisting of "Some Considerations upon the Act of Uniformity," London, 1662, quarto; and "A Catalogue of the most vendible Books in England," quarto, 1658, bears likewise Archbishop Juxon's name, in one of Osborne's catalogues, but whoever reads the preface will admit that his title to its authorship has been justly questioned.

John Wilkins, bishop of Chester, was a person of great natural endowments and indefatigable industry. He was born at a village near Daventry, in Northamptonshire, and received the rudiments of his education at a private school in Oxford; his proficiency was so great at the age of thirteen, that he was admitted a scholar of New Inn, when he removed almost immediately to Magdalen College, where he took his degree in arts. He soon afterwards entered into holy orders, and was made chaplain to the Count Palatine, with whom he continued for some time. On the breaking out of the civil war he joined with the parliament, and took the solemn league and covenant. He was elected warden of Wadham College by the committee of parliament appointed for reforming the university; and the protector, Richard, made him, in1659, head master of Trinity College, Cambridge, where he originated, in his rooms at this college, "The Royal Society of London." At the Restoration he conformed to the Church of England, and became preacher to the Society of Gray's Inn, and soon afterwards was made Dean of Ripon. In 1668, he was consecrated Bishop of

Chester in the room of Dr. George Hall. His constant study brought upon him a painful disease, of which he died, in 1672, at the house of his friend Tillotson, in London. His theological writings are remarkable for their plain and natural style: he neglected to please when he could not be perspicuous. They enforce rather the importance of a virtuous life than inculcate the doctrine of justification by faith. In this and his astronomical works, notwithstanding their ingenuity, he displays but crude notions on the principles of physics. "Doctor," said the Duchess of Newcastle to him, shortly after the publication of his "Discourse concerning the Possibility of a Passage to the Moon," in which he maintained the reasonableness of being able to travel thither, "where am I to find a place for baiting at, in the way up to that planet?" "Madam," replied Wilkins, "of all the people in the world, I never expected that question from you, who have built so many castles in the air, that you may be every night at one of your own." His private character was most amiable: in his charity he was munificent; almost the entire of his ecclesiastical revenues were devoted by him to the relief of the poor.

Dr. Henry More was born, in 1614, at Grantham, in Lincolnshire, and educated at Eton and Christ's College, Cambridge, where he entirely devoted himself to his studies. The works of Aristotle, Cardan, Julius Scaliger, and other philosophers of that school, he attentively read; but feeling none of that delight which he had promised himself from these studies, and conceiving that their opinions led to nothing but mere scepticism, he was induced to search in the Platonists and Cabalistic writers, such as Marselius, Ficinus, Plotinus, Trismegistus, Taulerus, and others, for a better system of philosophy. This he conceived they afforded, and he fell into their mystical notions, according to

which not the simple knowledge of things, as they are, but their architypal ideas in the divine mind, are the proper objects for our study. He took the degree of master of arts in 1639, and the following year was elected fellow of his college, when he became tutor to several persons of high rank. In 1675, he accepted a prebend in the church of Gloucester, but soon after resigned it in favour of his friend Dr. Edward Fowler, afterwards bishop of that diocese. Previous to this, he had been offered very high preferment, which his love of study and solitude caused him to refuse. He died on the 1st of September, 1687, and was buried in the chapel of that college, to which he had been such a great ornament. More was esteemed one of the greatest divines and philosophers of his age, but his writings have now fallen into great neglect. His antagonist Hobbes was one of his greatest admirers, and is reported to have said, "If my own philosophy be not true, I know none which I would sooner adopt than that of More." His sermons are too scholastic to be generally admired, and have an uncouthness of phraseology not acceptable even to scholars. "As a poet," says Campbell, "he has woven together a singular texture of Gothic fancy and Greek philosophy, and made the Christiâno-Platonic system of metaphysics a ground-work for the 'Fables of the Nursery.' His versification, though he tells us that he was won to the Muses in his childhood, by the melody of Spenser, is but a faint echo of the Spenserian tune. . . . . His poetry is not, indeed, like a beautiful landscape on which the eye can repose, but may be compared to some curious grotto, whose gloomy labyrinths we might be curious to explore for the strange and mystic associations they excite." He was possessed of an easy fortune, and upon that account, not long before he died, said, there were two things which he repented he had not done: one was,

that he had not abstained from wine; the other, that he had not lived a fellow-commoner in his college. As to the first of these, he had tried the experiment for a year, and found his constitution would not suffer it; and as to the latter, his chamber-door was an hospital to the needy.

Dr. Ralph Cudworth was born at Aller in Somersetshire, in 1617, and educated by his stepfather Dr. Stoughton. In 1632, he matriculated at Emmanuel College, Cambridge, where, in 1639, he took his degree in arts. Soon afterwards he was chosen fellow and tutor of his college, and met with great success, having amongst other distinguished pupils the celebrated statesman, Sir William Temple. In 1641, he was presented to the valuable rectory of North Cadbury, in his native county. In 1642, he publised a "Discourse concerning the True Notion of the Lord's Supper," in which he maintains that this institution is not a sacrifice, but a eucharistic feast upon a sacrifice, and parallel to the ancient Jewish rites. This doctrine, though inclining to latitudinarianism and Arminian theology, has been followed by many great men, particularly by Warburton. In 1645, he was unanimously elected to the Regius Professorship of the Hebrew language, from which time he abandoned the functions of a minister, and applied himself to his academical employments. Jewish antiquities and Grecian philosophy were his chief studies; and his mind deeply imbibed the characteristic prejudices of the latter. His intellectual system affords many proofs of this. It belongs more to the school of antiquity than to the seventeenth century. In 1654, he was chosen Master of Christ's College, in which station he passed the remainder of his life, rendering from time to time the most important services to the Church of England. He died at Cambridge on the 26th of June, 1688, in the seventy-first year of his age.

Cudworth was one of those whom the bold and atheistical opinions of Hobbes raised. The "Leviathan," and the "Treatise on Human Nature," recommended no less by their strength and purity of style, than by the irreproachable character of their author, obtained extensive circulation, and their doctrines made many converts. To oppose the heartless and destructive tendency of these, and the other works of Hobbes, was the object of Cudworth; and his immense learning, strength, and subtilty of mind, well qualified him to overthrow the low morality of his adversary. Many writers commend his piety and his modesty. "He was a man of great conduct and prudence," said Burnet; "upon which his enemies did very falsely accuse him of craft and dissimulation." He left several posthumous works, most of which seem to be a continuation of his intellectual system.

The character of GILBERT BURNET, bishop of Salisbury, has been the subject of much controversy. Living during the most eventful period of English history—acting a prominent part in many of its most memorable events, and oftentimes inconsistent in his political conduct—ever distrusted by one party, and hated by the other,—his memory has seldom been respected by either. He was descended of an old respectable family in Aberdeenshire, and born at Edinburgh in 1643. The rudiments of his education were imparted to him by his parents, who sent him, at the age of ten years, to the college at Aberdeen, where he took his degree in arts at the early age of fourteen. In 1663, he came into England, and visited the two universities. At Cambridge he associated with Cudworth, Pearson, and Henry More; and at Oxford he was honoured by the civilities of Pocock, Fell, and Wallis, from whom he derived considerable instruction in mathematics and natural history.

In the following year he went over to Holland, where, when he had visited the provinces, he resided for some time at Amsterdam to perfect himself in the Hebrew tongue, which he accomplished by the help of an eminent learned Rabbi. He passed through the Netherlands into France, and made some stay at Paris, where he was favourably received by the two famous ministers of Charenton, Daillé, and Morus. On his return to Scotland he stopped at London, and was chosen a member of the Royal Society. He entered into episcopal orders in 1665, and was presented by Sir Robert Fletcher to the living of Saltoun, where he remained five years, when he was appointed to be professor of divinity at Glasgow. In the performance of the duties connected with this responsible situation, he acquitted himself with great credit; but his principles exposed him to the ill-will both of the Episcopalian and Presbyterian parties: to the latter his sentiments strongly inclined, yet not sufficiently so to be in accordance with its rigid leaders; and to the former they rendered him an object of distrust and suspicion. In 1672, he published his "Vindication of the Scottish Church and State," which was esteemed a service of such great importance, that he was offered a bishopric, which he refused. The following year he settled in London, and was made preacher at the Rolls Chapel, and lecturer of St. Clement's, and became a very popular preacher.

After the execution of Lord Russel, whom he attended on the scaffold, he was brought into some trouble, being suspected of having had a great share in the composition of that nobleman's last speech. He was, in consequence, deprived of his ecclesiastical employments, on which he went over into France, and travelled through the greatest part of the Continent. He subsequently published an account

of his "Travels" in the form of letters addressed to Mr. Boyle. He now came to Holland, and settled at the Hague, where he was shown such high favour by the Prince and Princess of Orange, that James instructed his ambassador to insist on his being forbid their court. As he had married a Dutch lady, the States were furnished with sufficient excuse for refusing to deliver him up at the demand of James. He had a very important share in the whole conduct of the revolution of 1618; he accompanied the Prince of Orange, as chaplain, to England; and, in the following year, was rewarded for his services with the see of Salisbury. In the discharge of his episcopal duties he distinguished himself above all other prelates of his time; but in the politician he completely sunk his ecclesiastical character. He forgot, in the vortex of faction, that charity which ought to be the predominant excellence of his order. He died in 1715, and was buried in the parish church of St. James's, Clerkenwell. In private life he acquired the love and veneration of all who knew him. To the poor he was most bountiful, always declaring that he should think himself guilty of the greatest crime, if he were to raise fortunes for his children out of the revenues of his bishopric; and he left them nothing more than their mother's fortune. As an historian, his style is too copious, careless, and full of improprieties, nor can his assertions always be depended on. As a divine, his name should not be omitted amongst those who are considered the greatest ornaments of the English church.

According to Noble, Burnet was extravagantly fond of tobacco and writing: to enjoy both at the same time, he perforated the broad brim of his large hat, and putting his long pipe through it, puffed and wrote and wrote and puffed again. He was proverbially absent. He asked, earnestly

asked, to dine with Prince Eugene when entertained by Marlborough. "Bishop," said the duke, "you know how absent you are; will you be accurate?" "Your Grace may depend upon it," replied Burnet. The prince, observing a dignified ecclesiastic at the table, inquired of the bishop whether "he ever was at Paris." "Yes," answered Burnet, "I was there when the Princess of Soissons was arrested on suspicion of poisoning her husband." Now this lady was the mother of the prince: recollecting the affinity when too late, he retired, covered with confusion. The reply of South on being asked, "What is the character of Bishop Burnet on the Articles," is more witty than just:—"He has served the Church of England just as the Jews did St. Paul,—given her forty stripes save one."

Christianity has had no abler defender than Dr. Richard Cumberland, bishop of Peterborough. His life and writings, however, are but little known. He is described as an accomplished scholar, thoroughly skilled in biblical knowledge, a profound and accurate historian, philosopher, and mathematician, a good anatomist and physician. He was born near Aldersgate in 1632, and received his education at St. Paul's School and Magdalen College, Cambridge, of which he became fellow. In 1661, he was appointed one of the twelve preachers to the university; in 1667, chaplain to the Lord Keeper Bridgeman, when he published his "Philosophical Inquiry into the Laws of Nature," which work is a noble proof of the profundity of his learning and the solidity of his understanding. The opinions of the philosopher of Malmsbury are in it successfully combated, and the most important doctrines of our faith enforced by just and perspicuous reasoning. His next great work, "Essay on Jewish Measures and Weights," was published in 1686. In 1691, he was

nominated to the see of Peterborough without the slightest solicitation or expectation on his part. It is said that the first knowledge he had of the promotion, was acquired by accidentally reading it in a newspaper. This new position he filled in a manner becoming a primitive bishop. He used hospitality without grudging, and the poor had always substantial relief at his door. On all occasions he treated his clergy with singular regard and indulgence. An expression, which he frequently made use of, was, "I love always to make my clergy easy." When the duties of his office required it, he never spared himself; to the last month of his life even he could not be dissuaded from undertaking fatigues, which his friends feared were superior to his strength. Such was the manner in which he discharged his duties as a father of the church. He breathed his last in his palace at Peterborough, on the 9th of October, 1718, in the eighty-seventh year of his age. His corpse was interred in his own cathedral, where a plain tomb has been erected, with a modest inscription, to his memory. His senses and bodily strength remained unimpaired almost to his death. In his old age he lost none of the learning which he had acquired when young. Of the classics he was particularly fond, and, to the last week of his life, would quote from them readily and appositely. It is likewise recorded of him that in the eighty-third year of his age he sat down to study the Coptic Testament, a copy of which Dr. Wilkins had presented him with.

William Nicholson, author of the "English Historical Library," and successively Bishop of Carlisle, of Londonderry, and Archbishop of Cashel, was born at Orton, in Cumberland, in 1655, and educated at Queen's College, Oxford, where he obtained a fellowship in 1679. About this time he became chaplain to Dr. Edward Rainbow, Bishop of Car-

lisle, who bestowed on him, in 1681, a prebend in his church, and promoted him, in the following year, to the archdeaconry of his diocese. His attachment to the study of antiquities early developed itself, and he soon became a great proficient in them. In his "English Historical Library" he has pointed out the sources whence all information relating to the history of this country is to be derived. In 1702, he was consecrated Bishop of Carlisle; and, in 1715, was appointed by George I. Lord High Almoner. In 1717 he had entered into an unfortunate controversy with Bishop Hoadly, in the course of which discussion Bishop Nicholson and Dr. White Kennett publicly contradicted each other as to an occurrence between them. This unpleasant circumstance is thought to have occasioned his removal to Ireland in the next year, when he was nominated to the bishopric of Derry.

In 1727, he was translated to the see of Cashel, and made primate of Munster in the room of Dr. William Palliser; but he died at Londonderry in the February following, before he could take possession of it. He was a very learned man, not only in antiquities, but in the sciences and general knowledge.

Besides his Historical Libraries, by which he is principally known, he published some sermons, besides papers on antiquarian subjects. He left, in manuscript, a History of Cumberland, from which large materials have been taken for the history and antiquities of that county, published by Joseph Nicholson and Richard Burn in 1778.

White Kennett, the bishop of Peterborough, and distinguished as an antiquary and historian, was born August 10th, 1660, and at an early age sent to Westminster School. He removed to Oxford in 1678, where he formed the acquaintance of Anthony à Wood, who employed him in

collecting materials for his great work. His first church preferment was the vicarage of Ambrosden, in Oxfordshire. In 1693, he was promoted to the rectory of Shottesbrooke, Berks, and then advanced to the deanery of Peterborough in 1708. After being dean of the cathedral for eleven years, Kennett was advanced to the bishop's chair, which he filled for ten years, and died at his house in Westminster, on the 19th of December, 1729. As a prelate, Kennett evinced on all occasions, a singular satisfaction to serve in the most effectual manner those committed to his care. "He was," says his biographer, Mr. Newton,* "a man of incredible diligence and application, not only in his youth, but to the very last. The whole disposal of himself, was to perpetual industry and service. There was not a minute of the day he left vacant. His disposition was easy and gentle; his behaviour affable and courteous. He was accessable and communicative; a true friend, yet an admirable pattern to the younger clergy,—always ready to direct them in their studies. The frowns of great men in power, could no more awe him, than popular clamour could shake his steadfastness. He was too plain a man for the present mode, which made him once say to a friend, that he should never make a *good court bishop*. He was disposed rather to *serve* great men than to *court* them."

It would be incompatible with the scope of this work to describe the characteristics of Bishop Kennett's numerous published writings, particularly those of a political and controversial nature. His Complete History of England, in three volumes, folio, drew on him much abuse from the jacobite party, who thought it not sufficiently favourable to their principles of passive obedience. The Parochial

* The life of Dr. White Kennett, 8vo., 1730, by the Rev. W. Newton.

Antiquities was republished in 1818, by the Rev. B. Bandinall, keeper of the Bodleian Library at Oxford, and is considered a topographical work of great value and interest. He wrote likewise a "Life of Dr. William Somner," the Kentish antiquary, which he prefixed to his "Roman Ports and Forts," 8vo. 1693.

Dr. Francis Atterbury, bishop of Rochester, the divine, the politician, the scholar, and the senator, was the son of Dr. Lewis Atterbury, rector of Long Rissington, Gloucestershire, and born at the rectorial house of Milton, Bucks, (which living his father likewise held,) on the 6th of March, 1662. In 1676, he was admitted a king's scholar at Westminster, and thence elected, in 1680, a student of Christ Church, Oxford. Before he was twenty he published a Latin version of Dryden's "Absalom and Achitophel,"and in five years afterwards he made his first essay in controversial writing in "An Answer to some Considerations on the Spirit of Martin Luther, and the Original of the Reformation." His application to study was immense: but while he pursued the severer paths of knowledge, he was not neglectful of his great talents for poetry. Many poetical effusions were published by him about this time, which display a refined taste and considerable elegance of versification.

In 1690, he married a niece of the Duke of Leeds, and the following year left the university, and got ordained, when he was elected to the rectorship of St. Bride's Church in London. In 1693, he obtained the preachership at Bridewell Chapel, and soon afterwards was appointed one of the chaplains to William and Mary.

Atterbury had a great share in the celebrated controversy against Bentley, during which he employed his cutting powers of raillery and invective with great effect. In the year 1700, he was engaged in another, and far greater controversy with

Dr. Wake, afterwards Archbishop of Canterbury, concerning the rights, powers, and privileges of convocations,—a subject, however, which has now but very little interest. But such was the eloquence, learning, and ingenuity he brought to bear in defence of the interests of his order, that the Lower House of Convocation returned him their thanks, and the University of Oxford complimented him with the degree of D. D.

On the 11th of May, 1711, he was appointed by the Convocation one of the committee for comparing Mr. Whiston's doctrines with those of the Church of England; and in June following he had the chief hand in drawing up "A Representation of the Present State of Religion." At the latter end of the Queen's reign Atterbury was advanced, on the recommendation of the Earl of Oxford, to the see of Rochester. Some of his friends at this time were carrying on designs highly prejudicial to the Protestant succession; and Atterbury, in the beginning of the succeeding reign, during the rebellion in Scotland, showed his disaffection to the established government by refusing to sign the bishop's declaration; after which he constantly opposed the measures of the court, and was the author of some very violent protests, particularly those on the Quakers' Bill, in 1721 and 1722. In the latter year, on the 24th of August, he was committed to the Tower, on suspicion of high treason, and after suffering some months' imprisonment, a bill of Pains and Penalties was carried through the two Houses, and received the royal assent. By this bill he was deprived of all his ecclesiastical dignities, rendered incapable of holding any office, and banished for ever from these kingdoms. It is a remarkable fact that almost all his episcopal brethren joined in the proceedings against him. "Lord Bathurst," says Bishop Newton, "wondering at this unanimity," said "he could not possibly account for it, unless some persons

were possessed with the notion of the wild Indians, that when they had killed a man they were not only *entitled to his spoils*, but inherited likewise his abilities." He embarked on the 18th of June, 1723, for Calais, where having been informed that Lord Bolingbroke, who had received the king's pardon, was arrived at the same place on his return to England, he said, with an air of pleasantry, "Then I am exchanged!" Brussels was the place destined for his banishment, but the intrigues of the British ministers forced him to leave that city and retire to Paris, where he died in February, 1731. His body was brought over to England in May following, and interred in Westminster Abbey.

Atterbury had a restless temper and an aspiring ambition, that kept him constantly embarked in political projects. He was distrusted by both parties. At one and the same time we find him coquetting with Walpole for the see of Canterbury as the price of his submission, and engaged deeply in plots for bringing in the Pretender. Even when at Paris, the duplicity of his conduct was remarkable; for whilst he was apparently absorbed in advancing the interests of the Pretender, he was intriguing for his own pardon at home. But if this moral and political character be none of the brightest, it must be acknowledged that he was an eloquent preacher, and an accomplished, if not a profound scholar. In the House of Lords Atterbury highly distinguished himself as an orator: he had a brilliant wit and great sarcastic powers. The following repartee of his is exceedingly perfect in its kind. He happened to say upon a certain bill then in discussion, that "he had prophesied last winter this bill would be attempted in the present session: and he was sorry to find that he had proved a true prophet." Lord Colingsby, who spoke after the bishop, and always spoke in a passion, desired the house to remark, "that one of the

right reverends had set himself forth as a prophet; but for his part he did not know what prophet to liken him to, unless to that furious prophet Balaam, who was reproved by his own ass." The bishop, in reply, with great wit and calmness, exposed this attack, concluding thus: "Since the noble lord hath discovered in our manners such a similitude, I am well content to be compared to the prophet Balaam; but, my lords, to make out the other part of the parallel, I am sure I have been reproved by no one but his lordship." Another anecdote, though arising from a very different occasion, may perhaps be not inappropriate. It is related by Dr. King in his political and literary anecdotes of his own times. "In 1715, I dined," he says, "with the Duke of Ormond at Richmond. We were fourteen at table; amongst us was Atterbury. During the dinner there was a jocular dispute concerning short prayers. Sir William Wyndham told us that the shortest prayer he had ever heard was the prayer of a common soldier just before the battle of Blenheim: 'O God, if there be a God, save my soul, if I have a soul.' This was followed by a general laugh. I immediately reflected that such a treatment of the subject was too ludicrous, at least very improper, where a learned and religious prelate was of the company. But I had soon an opportunity of making a different reflection. Atterbury, seeming to join in the conversation, and applying himself to Sir William Wyndham, said, 'Your prayer, Sir William, is indeed very short, but I remember another as short, and much better offered up, likewise by a poor soldier in the same circumstances: 'O God, if in the day of battle I forget thee, do thou not forget me.' This, as Atterbury pronounced it with his usual grace and dignity, was a very gentle and polite reproof, and was immediately felt by the whole company;

and the conversation was turned to another subject." The reader will detect a slight inaccuracy in this anecdote. The second prayer was not "one offered up by a poor soldier" without a name, but by Sir John Astley, a distinguished cavalier, before he charged at the battle of Edgehill; and the words of the prayer as given by Hume after Warwick are materially different: "O Lord! thou knowest how busy I must be this day, if I forget thee," &c. Atterbury published four volumes of sermons, in which the great truths of Christianity are enforced by the weightiest arguments, just reflections, and a singularly pure and perspicuous style.

Hugh Boulter, archbishop of Armagh, was born in London of a reputable and estated family, in 1671, and having received the first rudiments of his education at Merchant Taylors' School, was admitted a commoner in Christ Church, Oxford. In 1689, he had the honour of being chosen demy of Magdalen College, at the same election with the elegant and accomplished Joseph Addison. He continued resident at the university till 1699, when he was called to London by the invitation of Sir Charles Hedges, principal Secretary of State, who made him his chaplain; and soon afterwards he was preferred to the same honour by Dr. Thomas Tenison, archbishop of Canterbury. In these situations he was under the necessity of appearing frequently at court, where his merit and virtues fell under the notice of the Earl of Sunderland, by whose influence he was advanced to the living of St. Olave, and to the archdeaconry of Surrey. He accompanied George I., to Hanover in 1719, in quality of chaplain, and, in the same year, Prince Frederick was committed to his care. The king rewarded him for his services with the bishopric of Bristol, and deanery of Christ Church, Oxford. Bishop Boulter was more than ordinarily assiduous in the visitation

of his diocese, and the discharge of his pastoral duty, well knowing how much the interest of religion depended upon the lives and morals of the clergy, and a faithful and diligent execution of the trust committed to them. While he was employed in the business of one of these visitations, he was nominated to the archbishopric of Armagh, and primacy of Ireland. It was thought that his judgment, moderation, and wisdom, would tend much to compose the dissensions in that kingdom, which at this juncture was more than usually inflamed by the project of Wood's half-pence. In the management of this affair he fortunately coincided with Dean Swift, and this served to lay the foundation of his popularity. Boulter died at his house in London, on the 28th of September, 1742. His learning was universal, yet more in substance than show; nor would his modesty permit him to make any ostentation of it. His charities, both public and private, were excessive; and it seemed as if his business throughout life was to do good to mankind. He was buried in Westminster Abbey, where a marble monument, with a suitable inscription, was erected to his memory.

The primate's life having been mostly spent in action, it is not surprising that he should have left so few remains of his learning or abilities behind him. Some charges, and eleven occasional sermons, are all of his writings that have been published, except "A Collection of Letters to Ministers of State and Others," Oxford, 2 vols. 8vo. These letters are considered to contain the most authentic history of Irish transactions, during the period in which they were written.

The biography of a scholar is seldom interesting to the general reader, but RICHARD BENTLEY's wants not sufficient incident to render it an exception. He was undoubtedly the greatest critic of his age, and he must always be re-

garded as one of the "dii majores" of erudition. He was likewise a busy actor on the *stage* assigned him; and had he lived in a wider sphere, and in more turbulent times, it is not unlikely that the spirit which wasted itself in college broils, would have been employed against the liberties of his country. In his politics he was not scrupulous: convenience was his guide; nor did he care to blazon the principle which influenced his shameful apostasy. He was born near Wakefield, in Yorkshire, in 1661. His father was a respectable yeoman, and his mother is represented to have received an education considerably superior to her sphere in life. To her he was indebted for the first rudiments of his classical education. He was afterwards sent to the grammar school of Wakefield, where he applied himself so closely to his studies, that he was admitted of St. John's College, Cambridge, in the fourteenth year of his age; he here acquired that extensive knowledge of the classics, and struck out those discoveries in their poetical measures, which have raised him to such great eminence as a scholar. In 1681, he stood candidate for the fellowship, but failed in succeeding, on account of the restrictions in the statutes of St. John's College, which at that time confined the number of fellows born in each county to two. In the twentieth year of his age, he had entrusted to him the important situation of head master of the grammar school at Spalding, in Lincolnshire. He remained there, however, but a short time, being recommended by his college to Stillingfleet as tutor to his son, and he accordingly became an inmate in the family of that great divine. In 1689, he accompanied his pupil to Wadham College, Oxford, where he availed himself of the Bodleian treasures to which he had an unreserved access—and gained that perfect command over every department of classical litera-

ture, which fitted him for his subsequent Herculean labours. In 1692, Bentley was installed prebendary of Worcester, to which see his patron, Dr. Stillingfleet, had been previously raised; here for a time he abandoned his classical books, and devoted himself exclusively to the study of theology. In the following year, after a severe contest with Mr., afterwards Bishop Gibson, he was elected, but not without a compromise, to be keeper of the royal library, at St. James's. His memorable controversy with the Hon. Mr. Boyle, concerning the letters of Phalaris, soon afterwards took place; which, although it forms the prominent feature in the biography of Bentley, we are unable, consistently with the limits of this work, to give any account of. In 1700, he was presented to the mastership of Trinity College, Cambridge, when he resigned his prebend of Worcester, but, accepted the archdeaconry of Ely. It is said, that being congratulated on his promotion to the mastership, so little to have been expected by a member of St. John's, he replied in the words of the psalmist, "By the help of my God, I have leaped over the wall." His government was (in the spirit of an invader) an arbitrary despotism; his excessive vanity led him to look down upon, as from an immeasurable height, the fellows of the college; and to the students his tyrannical disposition in many instances displayed itself. On one occasion, his unjustifiable oppression to one of them caused some of his prudent friends to suggest to him the probable consequences, if justice should be demanded against him. "Fear nothing," he replied, "the man is a beggar, and cannot hurt us." In 1716, he managed, by the subtlest intrigues, to get himself elected regius professor of divinity, against the strongest opposition: his legal eligibility to the office was even questioned. He had not, however, much reason to be satisfied

with his victory, for it became injurious to his reputation, and peace of mind. At the termination of a law-suit which continued for twenty years, during which time Bentley fell into other troubles, the crown took the college and master under its own authority. In 1739, Bentley was proved guilty of dilapidating the goods of his college, and violating the statutes, on which he was deprived of the mastership; but he still retained his place in defiance of this expulsion, which was specially sanctioned by the highest tribunal in the empire. The statutes provided that the master could be degraded only by the vice-master, and this office was filled by the obsequious associate of his literary labours, whom Pope has immortalized :—

> "Walker, our hat!"—nor more he deigned to say—
> But, stern as Ajax' spectre, strode away.

Walker not only neglected to deprive the master, but by his mediation a pacific agreement was brought about between Bentley and the college; who, seeing that he was shielded by some high and mysterious influence,—in fact that he had attached to his interest the power of the prevailing party at court, which managed whenever the law was against him to bring about the practical results in his favour, and dreading the delay and expense of another suit in Westminster Hall, no longer hesitated to come to terms with him. The victorious master of Trinity enjoyed his triumph till his death, which took place in 1742, in the eightieth year of his age.

The writings of Bentley display an unrivalled acquaintance with the classics; and to sustain this reputation was all that he aimed at in them. He disdained all artifice in his literary compositions, and his style is consequently coarse, and wanting in dignity. "His ordinary style of conversa-

tion," says his grandson Mr. Cumberland, "was naturally lofty, and his frequent use of *thou* and *thee* with his familiar carried with it a kind of dictatorial tone, that savoured more of the closet than the court." It is recorded that Bentley enjoyed smoking with his constant companion, Walker,—a practice which he did not begin before his seventieth year. He is stated also to have been an admirer of good port wine, while he thought contemptuously of claret, which, he said, "would be port if it could." According to Bishop Monk, "nature had not denied to him certain amiable qualities of the heart; and that he possessed, in a considerable degree, many of the social and endearing virtues, is proved, beyond a doubt, by the warm and steady affection with which he was regarded by his family and his intimate friends." It is pleasing to know that his domestic life afforded such a contrast to his troubled public career.

William Warburton, bishop of Gloucester, was born at Newark, on the 24th of December, 1698. He received the first part of his education at Okeham, near Newark, in Rutlandshire, where he continued till 1714, when he was destined by his friends to follow his father's profession, which was that of an attorney. Accordingly, he was articled to Mr. Kirke, an eminent solicitor of Great Markham, in Nottinghamshire, with whom he continued for five years, when he returned to Newark, and commenced, it is thought, practising as an attorney. But finding the profession not adapted to his literary character, he relinquished it for the church, for which he deemed himself better qualified. As soon as his resolution was taken of going into orders, he saw the propriety of making the best preparation he could for the sacred office of minister; and with that view he applied for assistance to his relative, Archdeacon Warburton, under whose direction he prosecuted his theological studies with great success. At length

he was ordained deacon in 1723, by Archbishop Dawes, and took priest's orders when twenty-eight years of age. The want of a university education, in its influence on the character of Warburton, has been much speculated on. The discipline of a college life could not have failed, in some degree, of subjugating his arrogance and softening his asperities, but it would have impaired his vigour, and dimmed the inexpressibly splendid extravagance of his genius. He was one of those whose title to supremacy consists in the results of long study, earnestly pursued in solitary chambers—far from the contagion of intellectual excellence—amidst the busy thoughtfulness of their own minds.

In London, where he took priest's orders, he published several pieces, which, though they are not printed with his works, do him no discredit, but display much of that vigour which distinguished his later productions. Amongst his contributions to literature at this time, were some notes, communicated by him to Theobald, who inserted them in his edition of Shakspeare. He likewise joined in the confederacy against Pope, of whom he has said that "whilst Milton borrowed by affectation, and Dryden by idleness, Pope borrowed by necessity." The first preferment he held was the rectory of Brand-Broughton, in the diocese of Lincoln, to which he was presented in 1728, by Sir Robert Sutton. In this retirement he resided till 1746, pursuing his studies with that enthusiasm, which true genius only can inspire. The first of those works, the results of this intense application, did not appear till 1736, when he published "The Alliance between Church and State," a work, which, by inculcating the obligation which lies upon every christian community to tolerate the sentiments and even the religious exercises of those who dissent from her doctrines, and the duty which she owes to herself, of prohibiting, by some

test the intrusion into civil offices of men, who would otherwise endanger her existence by open hostility, or by secret treachery, gave satisfaction neither to the zealots of the church nor to the advocates for religious liberty. Of this work, Bishop Horsley has justly said, that it "is one of the finest specimens that are to be found, perhaps, in any language, of scientific reasoning applied to a political subject." This was followed by his "Divine Legation," one of those extraordinary, bold, brilliant, and paradoxical works which are fitted rather to astonish than to convince—rather to surprise than to give cause for admiration. Undismayed by the general outcry which the appearance of his work excited, he published a "Vindication" of his opinions, and persevered in the prosecution of his work, which "has, by the irresistible buoyancy of original genius, found its own level at the summit of English literature." * In the course of the publication of the "Divine Legation," Warburton contributed to a literary journal, "A Defence" of the "Essay on Man," in which he endeavoured to reconcile its principles with those of the Christian religion,—an attempt which rather evinced his chivalry than his attachment to that truth which constitutes the basis of philosophical argument.

In 1746, he married Miss Gertrude Tucker, the favourite niece of his friend, Mr. Allen, which connexion ultimately made him possessor of the splendid seat of Prior Park. In the same year he was unanimously appointed preacher to Lincoln's Inn, which office, however, he accepted with much reluctance. In 1747 appeared his edition of Shakspeare; a performance for which his ignorance of the old English literature but little fitted him. "His taste," likewise observes the same reviewer, from whom we have before quoted,

* Quarterly Review, vol. vii. p. 402.

"seems to have been neither just nor delicate. He had nothing of that intuitive perception of beauty, which feels rather than judges, and yet is sure to be followed by the common suffrage of mankind: on the contrary, his critical favours were bestowed according to rules and reasons, and for the most part according to some perverse and capricious reasons of his own." Preferments now flowed in rapidly upon Warburton, and in January, 1760, he was, by his father-in-law's interest with Mr. Pitt, advanced to the see of Gloucester. Shortly afterwards he published the "Doctrine of Grace," in which he attacked Wesley and his followers, in a tone and spirit unbecoming the dignity of a bishop and the character of his own religion. The last years of Warburton's life, we are told, were clouded with misfortune as well as indisposition. He had for some time been so sensible of his declining health, that he read little and wrote less. In 1775, the loss of a favourite son and only child, who died of a consumption, in his twentieth year, put an end to all the enjoyments of life. In this melancholy state he languished till the summer of 1779, when he expired at the palace in Gloucester.

Warburton lived in a time when the phrase of the republic of letters, although known, was an admitted fancy, and when literature was not only not a republic, but absolutely a monarchy, say rather a despotism;—and of this despotism Warburton was at the head. He was in that gigantic age a giant. He had tasked himself to the production of his own powers, and sought counsel rather from the conceptions of his own genius than from those of other men. He was, indeed, an erratic luminary in our church. A lesser man may imitate his eccentricities, but cannot parallel his power.

Conyers Middleton, son of the Rev. William Mid-

dleton, rector of Hinderwell, in Yorkshire, was born at Richmond, in that county, on the 27th of December, 1683. At seventeen years of age he was admitted a pensioner of Trinity College, Cambridge, of which he was elected fellow in 1706. In 1709, he signed the petition to Dr. Moore, bishop of Ely, as the visitor of the college, against Bentley, its master; but he had scarcely joined in these proceedings when he withdrew himself from his jurisdiction, by marrying Mrs. Drake, a lady of ample fortune. After his marriage he took a living in the Isle of Ely, which was in the gift of his wife, but resigned it in little more than a year. His chief residence for the rest of his life was at Cambridge, of which university he was, in 1717, with many others, created Doctor in Divinity. It was on this occasion that he commenced his famous proceedings against Bentley, whose office it was, as master, to perform the ceremony called creation. Bentley made a new and extraordinary demand of four guineas from each doctor, on pretence of a fee due to him as Divinity Professor, over and above a broad piece, which had by custom been allowed as a present on this occasion. "Upon this," says Nichols, "a warm dispute arose: the result of which was, that many of the doctors, and Middleton among the rest, consented to pay the fee in question, upon condition that the money should be restored if it were not afterwards determined to be his right. It was determined against Bentley, but still he kept the money; upon which, Middleton commenced an action against him for the recovery of his share of it. Bentley, behaving with contumacy, and showing all imaginable contempt to the authority of the university, was at first suspended from his degrees, and then degraded." This was for the time a complete victory, and the conqueror followed it up in quick succession, by the publication of three pamphlets, in which

he employed, against Bentley, the most cutting sarcasm. But his triumph was not of long duration: in the zeal of his transport he was carried beyond the bounds of prudence, and his watchful antagonist lodged an information against him in the Court of King's Bench. Middleton, fearing the lash of the law, made such a submission as he hoped would have some effect in softening the rigour of his sentence. But Bentley was inexorable; and he had to brook the humiliation of paying the costs of the suit, and of making a submissive apology.

Upon the great enlargement of the public library at Cambridge, by the addition of 30,000 volumes, collected by Bishop Moore, which were bought by George I., and by him presented to the university, the office of principal librarian was conferred upon Middleton. Soon afterwards he travelled through France and Italy, and at Rome was treated with great respect. In 1731, he was appointed Woodwardian professor of mineralogy; but the employment being not suited to his taste, he resigned it in 1734. He died on the 28th of July, 1750, in the sixty-seventh year of his age, at his villa, near Hildersham, in Cambridgeshire. Middleton thoroughly understood how to handle all the weapons of a controversialist, particularly in his life of Tully. His style, though, according to Dr. Warton, blemished with many cant terms, is, on the whole, for elegance and purity, amongst the best specimens in the English language; it constantly reminds us of the lines of Pope, which, intended as a sarcasm, convey a graceful compliment:—

> ———"the easy Ciceronian style,
> So Latin, yet so English all the while."

Besides "The Life of Cicero," Middleton has written numerous works, which were collected in 1752, and printed

in four volumes, 4to., under the title of "Miscellaneous Works." Some of them have, not without reason, subjected the author to the charge of infidelity,—since they are seemingly directed against the reputation of the fathers, and the credit of the scriptures themselves.

Edward Young, author of the "Night Thoughts," was born near Manchester in 1681, when he was sufficiently qualified for the university, he left Winchester College, and matriculated into All-Soul's College, Oxford, where, designing to follow the civil law, he took a degree in that profession; but changing his mind when he was near fifty, he went into orders, and was made one of the King's chaplains, and shortly afterwards obtained the valuable living of Welwyn, in Hertfordshire, which he kept till his death in 1765, in the eighty-fourth year of his age. Young is known to fame almost solely as a poet, for his prose writings are scarcely in the range of modern reading. His minor poems, consisting of the "Last Day," "Jane Grey," the "Universal Passion," the "Paraphrase on Job," and various lyric pieces, have considerable merit,—the false sublime, into which he frequently falls, being atoned for by many just reflections and beautiful sentiments. But the sublimity of imagination, the vast and sustained conception, the exalted theme, and the boundless variety of magnificent illustrations in the "Night Thoughts," have acquired for Young a reputation inferior only to that of Milton. His personal character, though, does not approach to such perfection. The intimacy which he maintained with the profligate Duke of Wharton affords sufficient testimony that his morality was not equal to his professions. And as a father we would willingly forget his harsh and inflexible severity to a son, who, for one youthful and venial indiscretion, was banished from the friendly paternal roof, and denied the seasonable

advice and wholesome correction which could scarcely have failed to bring him to the path of righteousness, and the ways of peace. We are led from these circumstances to doubt the genuineness of those feelings which dictated the melting strains, the deep tones of grief, and the divine philanthropy that pervade the "Night Thoughts." Whilst the father, a beneficed clergyman, a man of fortune, basking in the sunshine of prosperity, was writing this immortal poem, his son, possessed of superior talents and a cultivated understanding, was an unhappy wanderer, friendless, and often pennyless.

Of ZACHARY GREY, the celebrated annotator of Hudibras, very little relating to his personal history has been published. He was born in 1687, in Yorkshire, and admitted a pensioner of Jesus College, Cambridge, in 1704, where, in 1720, he took his degree of LL.D. He afterwards became rector of Houghton Conquest, in Bedfordshire, and vicar of St. Peter's and St. Giles' parishes, in Cambridge. The Earl of Oxford frequently invited him to Wimpole, and presented him with many valuable gifts He was on terms of intimacy with several other distinguished men of his day. Grey's character was most amiable and charitable, being never better pleased than when performing acts of friendship and benevolence. He died at Ampthill, in 1766, in the seventy-ninth year of his age.

His publications are very numerous: the theological and scientific portion of them are almost entirely forgotten, and his editions of "Shakspeare" and "Hudibras" alone form his reputation. Yet these works have been subject to severe attack, particularly from Warburton and Fielding. The former, in allusion to Grey's "Hudibras," says in his "Preface to Shakspeare," that he "hardly thinks there ever appeared, in any learned language, so execrable a heap of

nonsense, under the name of commentaries, as hath lately been given us on this satiric poet." This attack, in which, as it has been observed, there is much of the grossness as well as the acuteness of the controversial spirit, was wanton and unprovoked, for Warburton was not only at one time intimate with Grey, but actually a contributor to what he styles so "execrable a heap of nonsense," for which Grey makes grateful acknowledgment in his preface.

Dr. Johnson has with more justice thus spoken of him: "Grey's diligent perusal of the old English writers has enabled him to make some useful observations. What he undertook he has well enough performed; but as he neither attempts judicial nor emendatory criticism, he employs rather his memory than his sagacity. It were to be wished that all would endeavour to imitate his modesty, who have not been able to surpass his knowledge."

Laurence Sterne is one of those numerous examples presented to us of the writings of an author bearing no resemblance to the character of the man. His affected sensibility, contrasted with his conduct to a widowed and indigent parent, proves how well he merited the sarcasm of Walpole, "that a dead monkey was to him of more interest than a living mother." He was born in 1713, at Clonmel, in Ireland, where his father, a grandson of the Archbishop of York, and a lieutenant in the army, was then stationed. When about eight years of age, he was placed at a school in Halifax, Yorkshire, to which town his father had been conducted by his professional duties. Whilst there, the following circumstance occurred to him, which he has thus related:—"I remained at Halifax till about the end of that year, and cannot omit mentioning this anecdote of myself and schoolmaster. He had had the ceiling of the schoolroom new whitewashed—the ladder remained there. I, one

unlucky day, mounted it, and wrote with a brush in large capital letters, 'LAU. STERNE,' for which the usher severely whipped me. My master was very much hurt at this, and said before me, that never should that name be effaced, for I was a boy of genius, and he was sure I should come to preferment." Soon after the death of his father, which took place in 1731, Sterne was, by the bounty of a relation and namesake of his own, removed to Jesus College, Cambridge, where he took his master's degree in 1740. He afterwards took orders, and, by the interest of his uncle, a prebendary of Durham, obtained the living of Sutton in that diocese. On his marriage in 1741, which took place under circumstances sufficiently romantic, he was promoted to a prebend in York Cathedral, and likewise became possessed of the living of Stillington, at which and at Sutton he performed duty nearly twenty years. "During this time," he tells us, "books, painting, fiddling, and shooting, were my amusements." He died, on his return from Italy, at London, in 1768, of pulmonary consumption, a disease against which he had long contended.

Sterne's greatest work, "The Life and Opinions of Tristram Shandy, Gent.," though abounding in plagiarisms, is doubtless original in its style and execution. It contains likewise a fund of original wit, several masterly touches on the human character, and some exquisitely drawn scenes from domestic life, which have justly acquired for him the name of the English Rabelais. In addition to these merits, it possesses the beautiful story of Le Febre, considered by many to be the finest in the English language. The works from which he has chiefly borrowed are the "Romance of Rabelais," "Burton's Anatomy of Melancholy," and "Beroalde's Moyen de Parvenir." He was likewise considerably indebted to Dean Swift, whom he more particularly

resembles in the whimsical "Tale of a Tub." In 1766, Sterne published four volumes of sermons, which are characterised by many of the peculiarities of his other works.

John Jortin, D. D., was born in the parish of St. Giles's, in London, October 23, 1698. His father, Renatus Jortin, a native of Bretagne, settled in England when a young man, and became one of the gentlemen of the privy-chamber to William III. His son was brought up a day-scholar at the Charter House. Completing his school education, when he was about fifteen, he remained at home twelve months to study mathematics, in which he became so proficient, that when he went to the university he was received as a pupil by Dr. Saunderson, the blind professor. He was admitted a pensioner in Jesus College, Cambridge, in 1715, and whilst there translated for Pope some of Eustathius's Notes on Homer. Jortin himself has given the following rather interesting account of that affair: "When I was a sophister at Cambridge, Pope was about his translation of Homer's Iliad, and had published part of it. He employed some person (I know not who he was) to make extracts for him from Eustathius, which he inserted in his notes. The person employed by Mr. Pope was not at leisure to go on with the work; and Mr. Pope (by his bookseller, I suppose), sent to Jeffries, a bookseller at Cambridge, to find out a student who would undertake the task. Jeffries applied to Dr. Thirlby, who was my tutor, and who pitched upon me. I would have declined the work, having (as I told my tutor) other studies to pursue, to fit me for taking my degree. But he, 'qui quicquid volebat valde volebat,' would not hear of any excuse; so I complied. I cannot recollect what Mr. Pope allowed for each book of Homer; I have a notion it was three or four guineas. When I sent my papers to Jeffries, to be conveyed to Mr. Pope, I inserted,

as I remember, some remarks on a passage, where, in my opinion, Mr. Pope had made a mistake; but as I was not directly employed by him but by a bookseller, I did not inform him who I was, or set my name to my papers. When that part of Pope's Homer came out in which I had been concerned, I was eager, as it may be supposed, to see how things stood, and much pleased to find that he had not only used almost all my notes, but had hardly made any alteration in the expressions. I observed, also, that in a subsequent edition, he corrected the place to which I had made objections. I was in hopes in those days (for I was young) that Mr. Pope would make inquiry about his *coadjutor*, and take some civil notice of him; but he did not, and I had no notion of obtruding myself upon him; I never saw his face." So all Pope's coadjutors complain of him; probably they had some reason for thinking that he was too well paid, and they too poorly.

Jortin was ordained in 1723; and in 1731, he published "Miscellaneous Observations upon Authors, ancient and modern." After enjoying several preferments, he was presented in 1751, by Archbishop Herring, to the rectory of St. Dunstan in the East, London. In the same year he published the first volume of his "Remarks on Ecclesiastical History." In 1758, he published his "Life of Erasmus," which Mr. Knox says, "extended his reputation beyond the limits of his native country, and established his literary character in the remotest universities of Europe." In 1764, he was made Archdeacon of London, which he continued to be till his death. On the 27th of August, 1770, he was seized with a disorder in his breast and lungs. He grew continually worse, and without undergoing much pain in the course of his illness, or his understanding being in the least impaired, he died on the 5th of September, in the seventy-

second year of his age. The character of Jortin by Dr. Parr is so beautifully written, that we cannot refrain from transcribing a portion of it. "As to Jortin, whether I look back to his verse, to his prose, to his critical or to his theological works, there are few authors to whom I am so much indebted for rational entertainment, or for solid instruction. Learned he was without pedantry. He was ingenious, without the affectation of singularity. He was a lover of truth, without hovering over the gloomy abyss of scepticism, and a friend to free inquiry, without roving into the dreary and pathless wilds of latitudinarianism. He had a heart which never disgraced the powers of his understanding. With a lively imagination, an elegant taste, and a judgment most masculine and most correct, he united the artless and amiable negligence of a school-boy. Wit without ill nature, and sense without effort, he could, at will, scatter upon every subject; and in every book, the writer presents us with a near and distinct view of the real man.

> Ut omnis
> Votiva pateat tanquam descripta tabella
> Vita senis.—Hor. Sat. i. lib. 2.

Distinguished in various forms of literary composition, engaged in various duties of his ecclesiastical profession, and blessed with a long and honourable life, he nobly exemplified that rare and illustrious virtue of charity, which Leland, in his reply to the letter writer, most eloquently describes."

Thomas Warton was born in 1728, at Basingstoke, in Hampshire, and "discovered," says his biographer Mant, "at a very early age a fondness for study, and a maturity of mental powers unusual in a boy." In 1743, he was admitted a commoner of Trinity College, Oxford. In

1750, he took his master's degree, and in the following year succeeded to a fellowship. In 1754, he published his "Observations on the Faërie Queene of Spenser," which immediately gained for him the high admiration of Dr. Johnson, Bishop Warburton, and other eminent literary characters of the day. In the second edition of this work he introduced his celebrated note on the ecclesiastical architecture of England, by which he led the way into a field of inquiry at that time almost entirely neglected. In 1757, he was elected poetry professor of his college, and attracted crowded audiences by his elegant and original lectures. In 1781, he published the last volume of, by far, his most important work, "The History of English Poetry." Warton is justly thought, in this work, to have dwelt too minutely upon those early periods, in which poetry can scarcely be said to have existed in this country. It exhibits, however, an extent of research and reading, and a correctness of taste and critical judgment, which do him great honour. In the same year, he projected a history of the county of Oxford, but was discouraged from proceeding in it by the magnitude and labour of such a work. In 1782, he published an inquiry concerning Rowley's poems, which he decidedly pronounced to be the fabrication of their pretended editor; and he afterwards took an active part in the celebrated Chatterton controversy. In his sixty-second year, he was attacked with a paroxysm of the gout, which was succeeded in May, 1790, by a paralytic seizure which carried him off the next day, at his lodgings in Oxford. As a divine, he was not much distinguished, his reputation being purely literary. Though his sonnets are esteemed by many as the best in the English language, yet not having the resolution necessary for the completion of a lengthened poem, he can take rank only among the minor writers of

that class of composition. In private life he was universally beloved and respected for his open and easy manners. "A smile may perhaps be excited," says Mr. Mant, "at the information, that the historian of English poetry was fond of drinking his ale and smoking his pipe with persons of mean rank and education;—that he partook of a weakness, which has been attributed to the author of the Rambler, and believed in preternatural apparitions;—that in his fondness for pleasantry and humour, he delighted in popular spectacles, especially when enlivened by the music of a drum;—and that such was his propensity to be present at public exhibitions, as to have induced him, at a time when he was desirous of not being discovered, to attend an execution in the dress of a carter."

William Mason, the elegant and accomplished poet and biographer of Gray, was born at Hull, in 1725. The rudiments of his education were imparted to him by his father; and in 1743, he was admitted of St. John's College, Cambridge, where he proceeded B. A. in 1745, and was elected fellow in 1747. Entering into holy orders, in 1745, he was, by the influence of the Earl of Holdernesse, appointed one of the chaplains in ordinary to his majesty, and soon afterwards was chosen precentor and one of the residentiaries of York Cathedral. His death took place in the seventy-second year of his age, at Aston, of a mortification caused by a hurt he received on stepping into his carriage. Mason's name is generally coupled with that of his friend Gray, whose style of writing he so successfully imitated, that the same criticisms are applicable to them both. No writer of such acknowledged merit and great popularity has exercised so little influence on his contemporaries or successors. His style is somewhat redundant, his versification is justly considered elegant and sustained, and his imagination

luxuriant. In all the relations of private life his character was most exemplary, but in his intercourse with strangers, his manners were tinctured somewhat with that austerity which is occasionally the attendant of conscious superiority. He has writtten scarcely anything on theological subjects, and as a preacher he was not remarkable. His accomplishments were very considerable, being not only a good classical scholar and poet, but a tasteful painter and a critical musician.

Josiah Tucker, dean of Gloucester, presents another remarkable instance of assiduity and regularity of conduct, overcoming the disadvantages of very humble birth. His father was a farmer near Aberystwith, in Cardiganshire, where he was born in 1712; and evincing an eager desire for learning, he was sent to Ruthin School, in Denbighshire, where his attention to study was so considerable, that he obtained an exhibition at Jesus College, Oxford. Such was his poverty, that many of his early journeys to and from the university were performed on foot, with a stick on his shoulder and a bundle at the end of it. At the age of twenty-three, he entered into holy orders, and became curate to a church in Bristol, in which city he soon afterwards obtained the rectory of St. Stephen's, through the influence of Dr. Joseph Butler, bishop of the diocese. The bishop likewise appointed Tucker his domestic chaplain, and the wide difference of their positions did not prevent a warm and familiar friendship springing up between them. It is related that they frequently walked together in the palace gardens in the dark, conversing upon metaphysical and theological subjects. Oftentimes the good bishop would be sunk in a profound reverie, in which he would continue for a considerable period, and then, all at once, break out into some singular remark. After one of these

occasional absences of mind, he suddenly asked Mr. Tucker, "whether he did not think it possible, that whole communities of men might be seized with a fit of madness?" The question was so odd that the chaplain was silent, and thought his lordship's intellects a little disordered for the time. A greater share of experience and a closer observation of mankind, perhaps gave our divine reason to think there is more justness in the observation than he was at first inclined to suppose. Tucker is better known as a political than a theological writer, although in the latter capacity he displayed great ecclesiastical erudition, sound theology, and able arguments. He published several political works during the American war, in which he contended that it would be the wisest policy to quench rebellion and secure friendship, by an unreserved assent to American independence. Subsequent events proved the truth of this opinion, though at the time it brought down the dislike of the two great parties in the country. Tucker died in 1799, at the deanery in Gloucester, aged eighty-eight. As a minister, he gained the affections of his parishioners, amongst whom he was unceasingly doing good.

Joseph Warton, head master of Winchester College, was the son of the Rev. Thos. Warton, B. D., and born at Dunsford, in Surrey, the house of his maternal grandfather, the Rev. Joseph Richardson, in 1722, and at the age of fourteen was admitted on the foundation at Winchester. In September, 1740, being superannuated, he was entered at Oriel College, Oxford, where he sedulously cultivated his poetical talents; and taking his degree of B. A. in 1744, he was ordained to his father's curacy at Basingstoke. In 1747, he was presented by the Duke of Bolton to the rectory of Wynslade; and in 1751 he accompanied his patron to the Continent: on his return, he dedicated his whole attention to the accom-

plishment of a work, in which he had for some time been engaged; and in 1753, he edited the Eclogues and Georgics of Virgil. This edition was enriched by notes derived not only from his own abundant store, but enriched by a most judicious selection from that of others, (particularly the eminent critic, Segrais); and the three essays which he added to it, on pastoral, didactic, and epic poetry, rendered this edition of Virgil the most instructive and amusing ever published. In May, 1766, he was advanced to the head mastership of Winchester College; but the anxious and fatiguing avocations of a schoolmaster did not put a stop to his literary career, for he published many works, poetical and critical, during his connection with the school which testify to unaffected charms, a genuine fire of a vivid and highly inspired imagination, and a correct and critical taste. He resigned his mastership in 1795, and retired to his rectory of Wickham, where, in 1797, he completed his edition of Pope's Works, in nine octavo volumes. He afterwards entered on an edition of Dryden, an author for whose exalted genius and strong powers of mind he felt the most decisive admiration, and some of whose works he had already rescued from the mistaken severity of prejudice and error. In 1799, he had finished two volumes of this poet, with notes, when he was afflicted with an incurable disorder, which terminated his useful and honourable life on the 23d of February, 1800, in the seventy-eight year of his age. He was buried on the north side of Winchester Cathedral; and the ingenious and classical talents of Flaxman were employed to perpetuate, by the erection of a monument, the gratitude and love of the Wikehamite Society, to their inimitable instructor. In giving the character of Warton, we know not whether to praise most his extensive moral and intellectual attainments, and the playful liveliness of his imagination,

or the correct judgment and elegant style of his writings. Amongst the anecdotes which are told of him, we have selected the following. On one occasion, in attempting to suppress an insurrection at Winchester, he was knocked down by his own Virgil being flung at his head. The incomparable pun he made on accidentally snuffing out a candle, is little known:—

——— "*Brevis* esse laboro;
Obscurus fio."

William Markham was a native of Ireland, and born about the year 1720; but was brought over to England in his infancy, and at an early age entered at Westminster School. He was afterwards removed to Christ Church, Oxford, where he took the degree of B. A., in 1742, and that of master in 1745. At school and at college he was distinguished by the elegance of his exercises, particularly of his Latin verses.

In 1750, he was appointed head master of Westminster School, the duties of which office he discharged fourteen years with great industry and success. It is difficult to say, whether he excelled most in his manner of conveying knowledge, or in inciting youth to laudable pursuits: in storing their minds with good principles or in eradicating bad ones: in extolling the happiness of virtue, or in exposing the misery of vice. His knowledge of Greek and Roman literature is represented as universal; whilst his taste was so pure, and he was so perfectly master of the proper incentives for different dispositions, that he never failed to insure the attention of his scholars, and to enliven his lectures by pleasing and interesting anecdotes. In 1759, Dr. Markham, while he held the mastership, was promoted to the second stall in Durham Cathedral, and in 1765 to the deanery of Rochester, after he had resigned it.

In 1767, he was created dean of Christ Church, a situation of very great importance and responsibility, involving both the care of a college and a cathedral. In 1771, he was consecrated Bishop of Chester, and soon afterwards his character and learning recommended him to the office of preceptor to the Prince of Wales, his late majesty, George IV., and his brother the Duke of York. This situation he filled till 1776; when he was replaced by Dr. Hurd, afterwards bishop of Worcester. In the following year he was translated to the see of York; from which he was removed by death in his eighty-ninth year, on the 3d of November, 1807, and his remains were interred in Westminster Abbey. Archbishop Markham is but little known as an author, and in the House of Lords he seldom spoke. His eloquence as a preacher was not florid, but his language was elegant; whilst his sentences were concise, his voice melodious, and his manner dignified and persuasive. His private character was that of an affectionate husband, an attached parent, and a kind master. Although his charities were munificent, yet his prudence was so great, that he left after him a large fortune.

The character of Richard Hurd, bishop of Worcester, presents a faithful picture of primitive episcopacy, beloved and respected by all ranks,—even calumny dared not to assail him. He was born at Congreve in Staffordshire, on the 13th of January, 1720. His parents were according to his own statement, "plain, honest, and good people,—farmers, but of a turn of mind that might have honoured any rank and any education." Having received the rudiments of a sound classical knowledge, he was admitted, in 1733, of Emanuel College, Cambridge, of which, in 1742, he was elected a fellow. He took the degree of B.D. in 1749, and in the same year published his commentary on Horace's "Ars Poetica," which he judiciously dedicated to

Warburton, then considered the colossus of classical literature, at whose recommendation he was afterwards appointed one of the Whitehall preachers. In the following year he took a considerable part in the controversy which at that time agitated Cambridge. It originated in some of the members refusing to submit to a punishment inflicted on them by those entrusted with the government of the university, to whom they had been wanting in respect. An appeal was made to the vice-chancellor, and thus the rights of the university and those to whom their power was delegated became by this means the subject of a warm controversy. He continued to reside at Cambridge till 1756, devoting himself to the duties of his employments and the cultivation of letters. In that year he succeeded, as senior fellow of his college, to the living of Thurcaston in Leicestershire; and the numerous works which he published whilst resident at this rectory, prove that he did not idly spend the leisure it afforded him. From this retreat he was reluctantly withdrawn by Warburton, who made him Archdeacon of Gloucester, in 1765, having previously associated him with himself as preacher of Lincoln's Inn. In 1775, through the interest of Lord Mansfield, he was raised to the see of Lichfield and Coventry, after which he was appointed preceptor to the two eldest sons of George III., who, in 1781, appointed him clerk of the closet and translated him to the see of Worcester. On the death of Dr. Cornwallis, in 1783, the primacy was offered him by his majesty, but he declined it "as a charge not suited to his temper or habits." "I likewise took the liberty," said the good bishop, "of telling his majesty that several much greater men than myself had been contented to die bishops of Worcester, and that I wished for no higher preferment." He died in his sleep, in 1808, at Hartlebury Castle, the

episcopal palace of his diocese, in repairing which, he expended very considerable sums. He likewise enriched that ancient building with a large and most valuable library, containing the greater part of the books that had belonged to Pope and Warburton, which he bequeathed for the use of his successors. After the death of Warburton he remained confessedly the first scholar of his day; and his editions of Horace will be long considered as amongst the most valuable contributions to classical literature. His editions of the works of Cowley, Addison, and Warburton—to the latter of which is prefixed a biographical preface—display great and elegant critical powers. His sermons are distinguished by fervent piety, deep thinking, and beauty of style. "With his friends and connexions," says Nichols, "he had obtained their best eulogium, their constant and warm attachment; and with the world in general a kind of veneration, which, in times like the present, could neither be acquired but by the exercise of great virtues."

Beilby Porteus, bishop of London, the youngest but one of nineteen children, was born at York in 1731. His parents were natives of Virginia, in North America. After receiving the rudiments of his education at the grammar school of Ripon, he was admitted a sizar of Christ College, Cambridge, where he proceeded to the degree of B. A, in January, 1752; and soon afterwards obtained a fellowship, when he became a resident of Cambridge. This he has often declared to be the happiest period of his life. In March, 1754, he was appointed squire beadle of the university, which office he resigned the next year, and was soon afterwards ordained. In 1759, he gave a public proof of his poetical talents by obtaining Mr. Seaton's prize for the best English poem on Death. In 1762, Porteus was appointed domestic chaplain to Archbishop Secker, and in

the same year received from his grace the valuable rectory of Hunton in Kent. On the 20th of December, 1776, he kissed the king's hand on his promotion to the see of Chester; a preferment on his part perfectly unsolicited, and so entirely unlooked for, that, till a short time before it happened, he had not the smallest expectation of it. On the decease of Bishop Lowth in 1787, he was translated to the see of London. Porteus died on the 14th of May, 1809, and was buried in a chapel of ease which he had built shortly before his death at Ide Hill, Sundridge.

Bishop Porteus was one of the many distinguished prelates of our church whose obscurity of birth presented no insuperable bar to ecclesiastical preferment. As a preacher, he was most effective; he had a captivating eloquence, and a warm and impressive manner, whilst his language was plain but forcible, and his arguments clear and convincing. He was eminent not only for his piety, but likewise for his literary accomplishments, which ranked him among the most elegant scholars of his age. Providence had blessed him with ample means, and he employed them freely and largely in removing the wants of the necessitous. Many interesting circumstances of Bishop Porteus are recorded in "Roberts's Life of Mrs. Hannah More," to whom he was an attached friend. A few months before his death he spent some days at Barley Wood, the residence of Mrs. More, where she consecrated to his memory an urn bearing an inscription as unpretending as her sorrow was sincere: "To Beilby Porteus, late Bishop of London, in memory of long and faithful friendship." In addition to his avowed publications he is said to have had a share in the composition of "Cœlebs in Search of a Wife," which Mrs. More published soon after his death.

Dr. Samuel Parr was born at Harrow, on the 20th of

September, 1746, and entered on the foundation of the free school in 1752; and so great was his progress, that he was head boy of the school in January, 1760, on the conclusion of his fourteenth year. After an interval of three years he entered at Emanuel College, Cambridge; and in the year 1767, at little more than the age of twenty, returned to Harrow, as an assistant master under Dr. Sumner. On the death of that gentleman, in 1771, Dr. Parr was a candidate for the head mastership.

He was a boy of singular gravity of manners. Dr. Gabriel tells an anecdote in one of his letters, from the personal authority of Dr. Allen, who saw Parr when a boy of nine years, sitting on the church-yard gate at Harrow, looking grave and serious, whilst his school-fellows were playing about. "Sam, why do you not play with the others?" Parr looked at him with seriousness and earnestness, and in a solemn tone replied, "Do you not know, Sir, that I am to be a parson?"

During his continuance at Cambridge, however, his spirits were more lively, and his temper more social; but his companions were few, and his pleasures were innocent. His application to study was incessant, and his obedience to the established discipline of his college was most exemplary. Failing to obtain the head mastership at Harrow, he, to use his own language, "flung up the assistantship indignantly," and settled at Stanmore. "The boys," he says, "from their attachment to me, rebelled furiously, and nearly forty of them went with me to Stanmore." He arrived there without a penny, followed by his faithful assistant, the learned and Rev. David Roderick; and such was the estimation of his integrity, that Dr. Sumner's brother lent him 2000*l.* on his bond. A house commodious for the purpose was to be had; and it was accordingly taken.

Here the number of his scholars sometimes amounted to sixty, and among them are some names which have since been distinguished in life. He resided here for five years, when he was appointed to the head mastership of Colchester School. In 1778, he became head master of Norwich School, and in 1781, was admitted to the degree of Doctor of Laws at Cambridge. Early in 1783, he was presented to the prebend of Wenlock Barnes, in St. Paul's Cathedral, vacant by the death of the Rev. Dr. Wickins; and for this prebend he had been recommended to Bishop Lowth, by the late Earl of Dartmouth, several of whose sons had been educated by the doctor. In 1790, he exchanged his perpetual curacy of Hatton in Warwickshire, to which he had been presented in 1783, by Lady Trafford, for the rectory of Waddenhor, in Northamptonshire, but continued to reside at Hatton, where he passed the remainder of his days. He died on the 6th of March, 1825, in the seventy-ninth year of his age, and was buried in the church of Hatton.

The defeat at Harrow was the main misfortune of Parr's life. He still rose up, though against all the disadvantages which tended to fix him to the ground. In early youth, arriving at great eminence for learning; then disappointed in his fondest and justest hopes; then embarking in several rash enterprizes; then attaching himself to politics: in every case, however, he failed not to gain the love of his friends and the respect of his adversaries. In domestic life, Parr was too great a scholar and too studious a man to be the favourite of the drawing-room. All was to yield to his wishes, all was to be regulated by his habits. His pipe was so necessary to his comfort, that he always left the table for it, and the house of the person he visited, if it was not prepared. At one time he selected the youngest lady to light it after the cloth was drawn; and she was obliged to

stand within his arms, and to perform various ludicrous ceremonies. Another peculiarity of habit he had contracted, was, to open the windows of the dining-room for air as he termed it; thus exposing ladies, when dressed, to the cold current of air. Innumerable anecdotes have been recorded of Parr; we have selected the following.

On one occasion he accompanied Sir James Mackintosh to the gallery of the House of Commons. The debate was of great importance. The doctor sate in the side gallery, from whence he could see and be seen by the leading members of the Opposition. Fox rose and spoke. The doctor's eyes sparkled with animation; as Fox proceeded, the doctor grew more animated, and at last rose, as if with the intention of speaking. He was reminded of the impropriety, and immediately sat down. After Fox had concluded, he exclaimed: —"Had I followed any other profession, I might have been sitting by the side of that illustrious statesman: I should have had all his powers of argument, all Erskine's eloquence, and all Hargrave's law." He was once asked his opinion of the three professions. "Physicians," he said "were the most learned, lawyers the most entertaining,—then comes my profession." Parr was arrogant and overbearing in literature and conversation. Dr. Johnson seems to have been his model in this, as in many more worthy things. His great critical skill and penetration, his profound and various knowledge, made him justly proud of his reputation; and this prevented him, perhaps, from contributing more largely to our instruction. He had an almost miraculous memory, and the stores which he could pour forth on every subject of literature were inexhaustible. "In politics," says the late Bishop S. Butler, "his ardent love of freedom, his hatred of oppression, and his invincible spirit, joined to the most disinterested and incorruptible integrity, and the most resolute

independence, even in the days of poverty and privation, made him always a prominent and conspicuous character."

George Crabbe, the "poet of the poor," was born at Oldborough, a wretched village, situated on the beach of the German Ocean, on the Christmas eve of 1754. His family were very poor, and but little raised above the condition of the common fishermen, and his early education was not superior to his birth. When he could read he devoured whatever came into his hands, but especially works of fiction,—"those little stories and ballads," says his son, "about ghosts, witches, and fairies," which were then almost exclusively the literature of youth, and which, whatever else might be thought of them, served, no doubt, to strike out the first sparks of imagination in the mind of many a youthful poet. His father's master, observing this propensity in his son, sent him to a school at Bungay, on the borders of Norfolk, and afterwards to one of rather a better sort at Stowmarket, which entailed on him a greater expense than his worldly circumstances could well afford. At the age of fourteen he was received as an apprentice by a surgeon at Wickham-Brook, a small village, near Bury St. Edmund's. Here, besides his professional occupations, he was often employed in the drudgery of the farm, and was made the bed-fellow and companion of the ploughboy. "One day," says his son, "as he mixed with the herd of lads at the public house, to see the exhibitions of a conjuror, the magician having worked many wonders, changed a white ball to black, exclaiming—"*Quique olim albuserat nunc est contrarius albo*, and I suppose none of you can tell me what that means." "Yes, I can," said George. "The d—l you can," replied he of the magic wand, eyeing his garb: "I suppose you picked up your Latin in a turnip field." Not daunted by the laughter which followed, he

gave the interpretation, and received from the seer a condescending compliment.

About the end of the year 1778, he resolved on abandoning his profession, for which his health and spirits did not qualify him, and repaired to London, where he lodged for several months in the family of an humble tradesman, in Whitechapel. When his resources were exhausted, he went back to Suffolk, where he remained till the close of the following year. He now determined on again visiting London, and "arrived there, master of a box of clothes, a small case of surgical instruments, and three pounds in money." He immediately set himself to prepare some of the manuscripts he had brought with him for the press; but he could not find a purchaser amongst the booksellers. At length Mr. Payne, of Pall Mall, hazarded the publication of an anonymous performance—the "Candidate," which was favourably noticed by some of the critical journals of the day. But its merits did not relieve the necessities of the author: he had been informed that some little profit had accrued from the sale, and that he should soon receive something, when his publisher failed. His necessities at this time were very great, and he was induced to make application to Lord North, who took no notice of his letter; and another application to Lord Shelburne met with no better success. Starvation was now staring him in the face, when "inspired by some happy thought in some fortunate moment," he applied to Burke. In this great man he met with a generous patron and a warm friend; he was invited to Beaconsfield, where he became a member of his protector's family. From this time his circumstances underwent a rapid improvement. In 1781, he was ordained, and became curate at Aldborough, his native town, where he continued but a few months, when, through the influence

of Mr. Burke, he was made chaplain to the Duke of Rutland, and became an inmate of Belvoir Castle. He shortly afterwards undertook the curacy of Strathern, a neighbouring town, where he remained till the Duke of Rutland's death. In 1789, Lord Chancellor Thurlow, in conformity to the wishes of the widowed duchess, presented him with the living of Muston, in Leicestershire. He now withdrew himself wholly from the public view for two-and-twenty years. In 1813, the present Duke of Rutland presented him to the valuable living of Trowbridge. From this time he lived more in the eye of the world, and visited many of the most distinguished men of his time. His death took place at Trowbridge, on the 8th of February, 1832.

Crabbe is known only as a poet: his published theological writings consist but of one sermon, which he preached on the occasion of the late Duke of Rutland's funeral. He was, however, pre-eminently distinguished for the manner in which he discharged the duties of a parish priest. We are informed by his son that he never allowed any call, either of pleasure or worldly business, to interfere with the discharge of his professional duties. If a peasant was sick and wanted him at his bedside, that was always a sufficient reason for suspending any journey or engagement whatever; and probably to no human ear were ever so many sad tales of anguish and penitence revealed, as to that of Mr. Crabbe in his ministerial capacity. As a poet, his great characteristic was an extraordinary power of observation, which he displayed in his graphic descriptions of village life. The truth and force of these sketches may with advantage be compared to the ideal delineations of more imaginative poets. It was not without some truth that he was styled the satirist of low life, for his representations, unlike those of feebler poets, seek not to charm us with the artless in-

nocence and beautiful virtues of a class of beings, who in reality are as profligate and as dishonest as any who frequent the filthy lanes of crowded cities. In thus bravely lifting up the veil which screened the real character of a large portion of our fellow creatures, he not only performed a task which no ordinary genius could have accomplished, and which raised him to a very high rank amongst the poets of his age, but one which merited the thanks of every patriot, for painting in true and vivid colours, the moral condition of our peasantry, and pointing out to the legislator the means by which it is to be ameliorated.

CHAPTER VIII.

THE LIVING BISHOPS, AND OTHER EMINENT DIVINES.

THE CHURCH IN MODERN TIMES.—THE ARCHBISHOPS OF CANTERBURY, YORK, AND DUBLIN.—THE BISHOPS OF LONDON, DURHAM, WINCHESTER, BATH AND WELLS, LINCOLN, ST. ASAPH, BANGOR, CARLISLE, ROCHESTER, LLANDAFF, CHESTER, OXFORD, GLOUCESTER AND BRISTOL, EXETER, ELY, RIPON, NORWICH, HEREFORD, PETERBOROUGH, LICHFIELD, ST. DAVID'S, WORCESTER.—THE REV. HENRY MELVILL.—THE REV. CHRISTOPHER BENSON.—THE REV. JOHN LONSDALE.—THE REV. CHRISTOPHER WORDSWORTH.—THE REV. FRANCIS WRANGHAM.—THE REV. HUGH M'NEILE.—THE REV. GEORGE CROLY.—THE REV. HUGH STOWELL.—THE REV. HENRY STEBBING.—ARCHDEACON WILBERFORCE.—THE REV. FRANCIS CLOSE.—THE HON. AND REV. BAPTIST NOEL.

THE Church of England has in these modern times, without forfeiting any of her essential principles, evinced such a readiness to accommodate herself to the necessities of the times, as sufficiently establishes her claim to be considered as a great national church. She has shown her disposition "to keep the mean between the two extremes of too much stiffness in refusing, and of too much easiness in admitting" variations in her polity; and asking of the old time what was wisest, has not failed to ask of the new time what was fittest. Since that period when her foundations were laid, broad and deep, by her temporal founders, the constitution of the empire has undergone great changes. Since then have we, by the gallantry of our soldiers, the sagacity of our statesmen, and the enterprise of our merchants, extended the bounds of our dominion to distant lands and foreign climes—

> "Far as the breezes bear the billows' foam
> Survey our empire! behold our home!"

Through the vast peninsula of the Morea,—the rich islands of the West,—the wide fields of Southern Africa,—the broad fields of the Northern America,—the mighty continent of Australia, floats the British standard; and British laws—British institutions—the influence of British civilization, and British manners are felt throughout a space—

> "Wider than Roman eagle wing
> E'er traversed proudly free."

All this supremacy obtained by a little island so insignificant in its geographical position and in its numerical population, demonstrates the workings of an over-ruling Providence. Why were the weak things of this world thus chosen to confound the mighty, and why was the sovereignty of ancient and illustrious nations thus committed to the hands of one, whose power and eminence date but from yesterday? Surely for some great purpose, seeing that sovereignty, like property, has its duties as well rights! The Church of England has become a *Missionary Church*, and has obtained for the country with which she has been blessed, the praise, that it has planted the flag of the gospel by "strange waters."

But it is not in what she has done for our new fellow citizens, that the praise of our church in modern times consists. Her influence has penetrated our legislation—it has abolished barbarous and cruel laws—our jurisprudence is no longer written in blood—it has broken the chains of slavery—it has raised the poor, but industrious classes, the helots of labour— and into the administration of law it has introduced a spirit of mildness and equity unknown to earlier times. "Quid leges sine moribus?" asked the acute satirist of old; and it is perhaps in the im-

provement of manners that the modern principle of the church most strikingly consists; these it has softened, purified, and elevated. It has inspired our literature—it has ennobled our sentiments. But a century ago, and religion was the scoff of the great—the fool's jest, and the subject of mirth to ribald debauchery. The age of the Spectator, was the age of our grandfathers; and what a record is that of the manners of its times. The upper classes scorning the restraints of morality, and despising the bonds of decency, were fast hastening our country to the condition of France, where the licence and luxury of the nobles and the demoralization of the court found no check, until nobles and court were swept away in torrents of blood. This would have been our fate, had not the Church of England existed: it was she who stood between the living and the dead—between those who despised her ordinances, and those who worshipped at her altars—and the plague was stayed. But France—her church corrupt—preferring man's traditions to God's word—fallen from the truth, and without the spirit of the truth, she wanted the "ten righteous," and fell.

See our history subsequent to that fearful period, which with fear of change perplexed monarchs—the world was united against us: legion after legion of the bravest soldiers in Europe threatened our national existence, and we survived the conflict, because England was *heart-whole*. She had a pious church, which abiding in truth and blessed for being in the truth, shed light and comfort around, and by its holy ministrations, strengthened the failing arm and sustained the sinking heart. It is such things as these which bind a nation together:—

——— "Peace hath its victories
No less renowned than war."

Our church has throughout its history been a steady witness to the truths of christianity. She has always seen at her altars a large body of the faithful, "ever travelling to Jerusalem, with their faces thitherward." But her lustre has at times been more widely diffused than at others. We may notice in our own time, a more intense and anxious zeal for the Evangelism of religion—a more earnest love for gospel truth, as distinct from mere morality—a more ready recognition of the especial claims of Christianity as a revelation to be believed, and not as a system to be accepted because it appears to our reason true, "which is no more than we could do towards a suspected and discredited witness."

It is our high privilege to see our church proving herself day by day more and more worthy of the vocation wherewith she is called. We have amongst us her champions—as intrepid—as enlightened, spiritually and intellectually, as any that have preceded them. It is with pride that we attempt to portray their excellencies and note their victories, and we do so with an earnest hope, and sincere belief, that, when they and their generation belong to the past, the battlements of the Church will be defended by others not their inferior in zeal or in wisdom—in purity of purpose, or in activity of beneficence.

THE RT. HON. AND RT. REV. WILLIAM HOWLEY, D.D.,

LORD ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND, AND METROPOLITAN; A LORD OF TRADE AND PLANTATIONS; AN OFFICIAL TRUSTEE OF THE BRITISH MUSEUM; A GOVERNOR OF THE CHARTER HOUSE; VISITOR OF ALL-SOULS, BALIOL, AND MERTON COLLEGES, OXFORD; HARROW, DULWICH, AND KING'S COLLEGE, LONDON.

This venerable prelate was born in Hampshire in the year 1765. His father was vicar of Bishop's Sutton and Ropley, in that county, and a prebendary of Winchester

Cathedral. At an early age he was placed under the care of the learned and accomplished Dr. Joseph Warton, at that time the master of Winchester School; to whose instructions he is indebted for much of the great learning, abilities, and virtues which have raised him to his present exalted station. Mr. Addington, afterwards Lord Sidmouth, Bishops Burgess and Huntingford were amongst the fellow pupils of Dr. Howley, and testify to the superior excellence of the system of education pursued at our public schools. In 1783, the subject of this memoir proceeded to New College, Oxford, as a scholar on the Wykeham foundation, and in 1791 took his degree of Master of Arts, and shortly afterwards succeeded to a fellowship, and became principal tutor in his college. In the discharge of the important duties connected with that office, he acquired such high reputation, that when the ex-king of Holland entered the University of Oxford, Dr. Howley had the distinguished honour of being appointed his private tutor. For the satisfactory manner in which he fulfilled the duties of this high trust, he received the grateful thanks of the family of his illustrious pupil. In 1803, Dr. Howley succeeded Dr. Hall as Regius Professor of Divinity, and was soon afterwards appointed Canon of Christ Church. Nearly ten years were passed by him in this station, during which time his reputation for learning and virtue acquired such additional lustre, that, on the death of Dr. Randolph, bishop of London, in 1813, he was made dean of the Chapel Royal, provincial dean of Canterbury, and bishop of that see; furnishing the first example since the Revolution of the first bishopric in the kingdom having been filled by any other mode than by the translation of a mitre. In this and the still higher office in his profession, which he subsequently attained, he has exercised a vigilant and impartial administration of

the powers confided to him; and his clergy on all occasions have been treated by him with that mildness and benevolence which form such distinguishing traits in his character.

During the last illness of the Duke of York, Dr. Howley received a communication from the dying prince desiring his attendance; of the interview, which in consequence took place, Sir Herbert Taylor, in his affecting narrative, has given an interesting account. From this time his lordship had free admission, on all occasions, to the duke, and assisted in preparing his mind for the great change which took place on the 5th of January following. On the 28th of December, the bishop administered the sacrament to him for the last time—which scene is thus described by the lamented individual above alluded to: "The Bishop of London came at twelve o'clock, on the 28th of December, 1826, and desired that three persons should assist at the holy ceremony, and proposed that Sir Henry Halford and I should be added to the Princess Sophia, which was mentioned to his Royal Highness, who readily agreed. Upon this occasion, he came publicly and put on his robes. His Royal Highness was quite composed, and nothing could exceed his pious attention and calm devotion throughout the solemn ceremony. He repeated the prayers, and made the responses in a firm voice. Part of the prayers for the sick were read, but the service was, at the suggestion of Sir Henry Halford, the short service. The bishop was very much affected, particularly when pronouncing the concluding blessing. The Princess Sophia supported herself wonderfully throughout the entire scene, and the duke was quite free from agitation. After the service was over, he kissed his sister, and shook hands most affectionately with the bishop, Sir Henry Halford, and me, thanking us, as if

taking leave of us all." On the death of Dr. Manners Sutton, in 1828, Dr. Howley was translated to the see of Canterbury—an appointment that met with the warm approbation of all parties.

Dr. Howley's lot has fallen in strange and troublous times. He "on evil days, on evil tongues has fallen." Within and without the church, the elements of discord have been rife, and we cannot esteem otherwise than a blessing of providence that his moderation of counsels has governed the church in such perplexing times. His gentleness, however, has had in it none of the bitterness and obstinacy which have disfigured great minds in such emergencies, as he has been exposed to. It has been a gentleness which has been found consistent with a firm assertion of fundamental principle—a determined adherence to the great boundaries of the church—a resolute upholding of her claims as the great national church, bound up with the state, to sanctify its counsels, and to add to the wisdom that cometh from above to the worth of her deliberations. He is universally beloved—because sharing in the true spirit of that holy and evangelical church, whose preserving has been entrusted to his care, his very nature is averse to sectarianism—has nothing in it of virulence or sourness, is in very truth catholic. This is high praise, but it is the language of truth, if the language of panegyric. Whoever may be his successor, he can hope to succeed only by following in the steps of Dr. Howley, and it will be a proud thing for the church, that one age has produced two such men.

As a politician, his grace took a decided part against the Roman Catholic Emancipation Bill, and stated that he believed the admission of Roman Catholics to parliament and political power to be incompatible with the security of our Protestant church. On the second reading of that memora-

ble bill, the archbishop replied to the Duke of Wellington's speech, and concluded by moving that the bill be read that day six months. In 1834, his grace strongly opposed the prayer of a petition presented by Lord Brougham, then chancellor, from some sectaries at Glasgow, desiring the separation of church and state, and in the following year he opposed and severely censured a motion of Lord Radnor, in favour of admitting dissenters to our universities. His grace is, notwithstanding, extremely liberal towards those who differ from him in either politics or religion; but at the same time he frequently points out the serious evils to which the country may be exposed from religious and political doctrines, which are opposed alike to revelation and to reason. When the Report of the Church Commissioners, by which the patronage of the bishops was so greatly reduced, was presented to the archbishop for his signature he is said to have replied, taking the pen in his hand, "It is very right; I am glad it is so! I have the greatest pleasure in signing this report;" words which would form a nobler epitaph than all that poetical adulation or oratorical praise could inscribe on his tomb. As a speaker, the archbishop is characterised by a warm and impressive manner—by language rather forcible than eloquent, and by a singularly clear and convincing style of reasoning. As a preacher, he is much admired for dignity and earnestness of manner, and for the weighty arguments with which he appeals to the understanding, in support of the great doctrines of Christianity. With the exception of a few visitation charges and occasional sermons, we are not aware that his grace has published anything; but his attachment to literature is sufficiently evinced by the great regard which he bestows on the invaluable literary treasures of Lambeth Palace.

THE RIGHT HON. AND MOST REV.

EDWARD HARCOURT (LATE VENABLES VERNON), D.C.L.,

LORD ARCHBISHOP OF YORK, PRIMATE OF ENGLAND, AND LORD HIGH ALMONER TO THE QUEEN; VISITOR OF QUEEN'S COLLEGE, OXFORD, AND A GOVERNOR OF THE CHARTER HOUSE.

The ARCHBISHOP OF YORK is the second son of George Vernon, Esq., of Sudbury, who assumed the additional surname and arms of Venables in 1728, upon inheriting the estates of his maternal ancestors, at the decease of his cousin Anne, countess of Abingdon and was elevated to the peerage on the 1st of May, 1762. His lordship married three times: his third wife was a sister of the first Earl of Harcourt, and mother of the distinguished subject of the present memoir. His grace was born in 1757, and received his education at Westminster School. When properly qualified, he was sent to Christ Church, Oxford, where he acquired that familiar acquaintance with the Greek and Roman classics which so characterises his compositions. A short time before he quitted the university he was elected a fellow of All-Souls College; and soon after he entered holy orders, his grace married Lady Anne Granville, daughter of the first Marquess of Stafford, by whom he has had thirteen children. Holding in rapid succession the offices of chaplain to the king, prebendary of Gloucester, canon of Christ Church, and other ecclesiastical preferments, his grace was, in the year 1791, and at the unusually early age of thirty-four, raised, through the powerful interest of his family, to the see of Carlisle, whence he was translated, in 1808, to the archbishopric of York, succeeding that accomplished scholar Dr. William Markham.

His grace, by his princely hospitality, amenity of manners,

and benevolence of disposition, has made himself beloved and respected by the laity, no less than by the clergy of his archiepiscopal diocese. The few sermons and visitation charges which he has published, are written in a flowing, easy, and graceful style, without being deficient in dignity of sentiment or weight of argument. The Archbishop, who inherits the extensive possessions of the Harcourt family, is distinguished alike for his love of literature and his munificent and discerning patronage of indigent talent.

THE RT. HON. AND MOST REV. RICHARD WHATELEY, D.D.

LORD ARCHBISHOP OF DUBLIN, AND BISHOP OF GLENDELAH, PRIMATE OF IRELAND, CHANCELLOR OF THE ILLUSTRIOUS ORDER OF ST. PATRICK, AND VISITOR OF TRINITY COLLEGE, DUBLIN.

The high position which the above distinguished prelate filled in the University of Oxford previous to his elevation to the see of Dublin, will render, we are sure, any apology unnecessary for introducing a notice of him into this work. When he had completed the usual course of school education, his grace was admitted of Alban Hall, Oxford, and in 1810 gained the chancellor's prize for the best prose essay on the following subject: "What are the arts, in the cultivation of which, the moderns have been less successful than the ancients?" He became, soon afterwards, fellow and tutor of his college, and in 1818, was appointed one of the five select preachers to the university. In 1822, Mr. Whateley was chosen Bampton Lecturer, and in 1825, principal of Alban Hall. In 1830, he was elected Professor of Political Economy, which office he held only till the following year, when he was nominated to the see of Dublin, then vacant by the death of that great theologian Doctor Magee.

His grace has written much as a divine, logician and political economist, and may be considered as perhaps the most original and powerful writer of the day in whatever character he appears. Of one who writes so much and thinks so entirely for himself, it is not to be expected but that his opinions should often appear strange and indeed sometimes be erroneous. His style too is peculiarly his own, remarkable for its great simplicity and inornateness, so much that we think we should from the first line or two be enabled to discover the author in any of his productions.

His grace, on his enthronement, became a commissioner of the National Education Board in Ireland, in which he has continued ever since to take a prominent part. It was, for a long while, generally supposed that his appointment to the see of Dublin, being so immediate and great an elevation, was made by the government on the condition of his supporting their favourite measure; nor was it until comparatively lately that he availed himself of a public opportunity of showing how free from any thing like conditions the appointment was made, that he was in no way bound by his acceptance of the proffered mitre to support the government in any of its measures of which he did not approve, and that he would be indebted for his elevation solely to his own high character.

Owing to the archbishop's support of the national education plan he incurred a high degree of unpopularity with a large portion of the Irish clergy. Without entering at all into the merits of the question, we shall only observe that the system itself makes great progress, and numbers upon its side several of its once warmest opponents; while his grace, from his frank and cordial bearing towards even those for whom it might be least expected, gained over many converts,

if not to the measure, to the man; and is now, we believe we may safely assert, as generally popular amongst the clergy of the sister isle as any archbishop of Dublin may well hope to be, who is a liberal in politics and in religion.

His grace, although an able religious controversialist and author, has, it is said, a decided objection to controversy being carried on in the pulpit. He has gone so far as to issue his formal prohibition on certain occasions against the preaching of controversial sermons. Whether his objections have reference to the preachers or the subjects, we know not, but we can hardly think that, if he could reasonably expect to have the matter treated in a becoming spirit, he would interfere with his authority. Certain it is, that very much of harm has accrued to the interests of true religion in Ireland, from the manner in which the controversial portion of its clergy have treated their topics. We believe them—we know them to be zealous—but we feel that it is too often a zeal "not according to knowledge;" and while we cannot wish them warmer hearts, we must assuredly wish them cooler heads.

The younger portion of the clergy of the archdiocese experience especial kindness at his grace's hands. We are acquainted with one, who at the close of his examination for orders, was desired by his grace to pursue a certain routine of study, and, whenever he met with difficulties, to have recourse to him for assistance. The young man made his acknowledgments, but said that he could not think of troubling his grace. When he was thus answered:—"It is no trouble—it is rather a pleasure—but it is my *duty*. I have been all my life a teacher, and you are now to consider yourself as my pupil, and I wish you and all my younger clergy to feel this."

THE RIGHT HON. AND RIGHT REV.

CHARLES JAMES BLOMFIELD, D. D.,

LORD BISHOP OF LONDON, AN OFFICIAL TRUSTEE OF THE BRITISH MUSEUM, DEAN OF THE CHAPEL ROYAL, VISITOR OF SION COLLEGE, PROVINCIAL DEAN OF CANTERBURY, AND A GOVERNOR OF THE CHARTER HOUSE.

The Bishop of London was born, in 1785, at Bury St. Edmund's, in Suffolk, where his father kept a highly respectable and well frequented school. The manner in which he prepared his son for the university speaks highly of his qualifications as a schoolmaster. In 1803, the bishop was sent to Trinity College, Cambridge, where he soon distinguished himself for his classical acquirements. In 1805, he obtained the prize medal for the best Latin ode after the manner of Horace; and in the following year was awarded a second medal for the best Greek ode in the style of Sappho. About the same time he received another and still higher tribute, to his extensive classical learning, in being elected first Craven University Scholar. On taking his degree in 1808, he gained the third honour in the mathematical tripos, and was soon afterwards declared first chancellor's medalist. In the following year, he was adjudged the second member's prize, and in 1810, elected to a fellowship of his college. Mr. Blomfield proceeded to the several degrees of M. A., B. D., and D. D., in the years 1814, 1818, and 1824, in which latter year he was preferred to the living of St. Botolph's, Bishopsgate, and as a parish priest, soon became remarkable for the same activity and businesslike habits which have since so distinguished him as a bishop. He was, not long afterwards, appointed to the archdeaconry of Colchester, and in 1824, nominated to the see of Chester and permitted to continue rector of

St. Botolph's, which he did not resign till 1828, when on the elevation of Dr. Howley to the primacy, his lordship was translated to the see of London.

The Bishop of London is generally considered to be the first Grecian of his day in England, and his Æschyli Agamemnon to be his lordship's most valuable contribution to the classical library. In 1829, he published a volume of sermons preached in the parish church of St. Botolph's, Bishopsgate, which, like his other works of a similar nature, are exempt from all controversial subjects, and contain, in language simple and unpretending, sound and practical expositions of the Scriptures.

Untiring in zeal, to be overcome by no difficulties, and possessing a thorough knowledge of the world and men, no man is so pre-eminently fitted as his lordship for the arduous post of the see of London. Several new churches, by his instrumentality, have sprung up in the most destitute and demoralized districts of the metropolis,—eaten up with poverty and crime. It is understood that he aims at having them endowed,—or his lordship's plan of church extension must fall far short of the good which is hoped from it. Even with the proposed endowments, the salaries of the officiating ministers can be little more than a pittance.

His lordship is remarkable for the ready ear and protection he ever affords to the curates of his diocese, by whom he is especially regarded. Although his manner is often considered haughty and overbearing, we believe that few men possess more kindness or sensibility of heart. The bishop is opposed to the introduction of Irishmen into his diocese, and, to a certain extent, his lordship, we consider, is quite right. It has grown into a regular system for the past few years, that the younger clergy of the sister isle should, upon serving their cures for the time required to

obtain full orders, immediately come over to England, and "try their fortunes." This surely ought to be discountenanced; but if the Bishop of London or any other English prelate, proceeds so far as to declare he will licence no Irish clergyman to a cure, and make no exception to a "rule," we cannot help considering it as unfair and impolitic. While we condemn wholesale and systematic emigration, we are called upon to admit that there must be some cases, and may be many, admitting of a peculiar construction. Ours, be it remembered, is the "United Church of England and Ireland;" and good care ought to be had that no good grounds of complaint are given of invidious distinctions—more especially now-a-days. We have heard of a certain Irishman, who, upon being informed by the Bishop of London of his "rule," respectfully asked the grounds upon which it was declared. "Why," answered his lordship, "I consider Irishmen better fitted for their own native soil; and, besides, do you think it fair to come over and snatch the bread out of the English clergy's mouth?" "Perhaps, my lord," rejoined the other, "Irishmen *are* better fitted for their own native soil, as Englishmen are for theirs. And as to your lordship's query, I only say, let the bargain be struck, that each is to stay at home, and I engage the clergy of Ireland will not suffer most:—for instance, we have *four* Irish archbishoprics, and *two* English archbishops!" Dr. Whateley, archbishop of Dublin, and the lamented Dr. Lawrence, late archbishop of Cashel, were, it is almost unnecessary to say, the two prelates alluded to.

THE RIGHT REV. EDWARD MALTBY, D. D.,

LORD BISHOP OF DURHAM.

The Bishop of Durham completed his education at Pembroke Hall, Cambridge, where he highly distinguished him-

self for his classical acquirements; being declared, in 1792, first Craven university scholar, and first chancellor's medalist. Though reared in the school of Dr. Parr, his lordship has none of the roughness or abruptness that characterised his master, but is distinguished for the amenity of his manners and the facility of his disposition. Himself a scholar, he has the reputation of being more than usually accessible to scholars; and we could name several instances of his having advocated with government the claims of those who, while they have successfully cultivated literature, have found literature to be, like virtue, their only reward.

As a preacher, his lordship is remarkable for great perspicuity, and for a style more elegant and correct than forcible. His is an eloquence which addresses itself rather to the reason than to the imagination, and was peculiarly suitable to the congregation which he had to address, when preacher to the Honourable Society of Lincoln's Inn. This high position he obtained, in 1823, having in the previous year unsuccessfully competed with the lamented Bishop Heber for its attainment. His politics and learning naturally recommended him to the Whig government, to whom, in 1831, he was indebted for the bishopric of Chichester, from which he was, on the death of that great divine, Dr. Van Mildert, in 1836, translated by Lord Melbourne to the princely see of Durham; where, shorn as it is of much of its previous splendour and vast emoluments, he is conspicuous for his munificent charities.

The circumstance that his lordship became a subscriber to a volume of sermons, published by the Rev. W. Turner, a Socinian minister, involved him in great odium; and perhaps it would be difficult to point to an act more imprudent and uncalled for than this. The best apology that can be made for his lordship is, that he was actuated merely

by charitable considerations; but this is an apology, although the best that can be advanced, which cannot be considered as extenuating the exceeding imprudence of such conduct. In 1831, his lordship published a volume of sermons, which he preached at Lincoln's Inn—their literary merits are undeniable, but concerning the doctrines they convey, great diversity of opinion exists. It has been thought that an affection for paradox has led their author somewhat astray, and that a desire of originality has seduced him into the too common fault of saying rather what is *new* than what is *true*.

THE RT. REV. CHARLES RICHARD SUMNER, D.D., F.R.S.,

LORD BISHOP OF WINCHESTER,
PRELATE OF THE MOST NOBLE ORDER OF THE GARTER,
PROVINCIAL SUB-DEAN OF CANTERBURY, AND VISITOR OF MAGDALEN,
NEW TRINITY, ST. JOHN'S, AND CORPUS CHRISTI COLLEGES,
OXFORD.

This active and eminently useful prelate was educated at Eton, and St. John's College, Oxford, where he took his degrees without distinguishing himself in either of the classical or mathematical examinations. Through the interest, it is supposed, of the Marchioness of Conyngham, he was appointed librarian and historiographer to George IV. Whilst he filled this situation, he published a translation of Milton's "Treatise on Christian Doctrine," in which he has done ample justice to the sublimity of thought, and vigour of diction, which distinguish this and all the other prose works of Milton. In 1826, Mr. Sumner was consecrated Bishop of Llandaff, from which in the following year he was translated to the rich see of Winchester. This exalted station his lordship adorns by his polished and courtly manners, no less than by his munificent hospitality, and liberal and discerning charity.

His lordship has published several sermons and visitation charges, which are written in a pure and perspicuous style, and are equally remarkable for their great talent and energy.

THE RIGHT REV. GEORGE HENRY LAW, D. D.,

LORD BISHOP OF BATH AND WELLS, AND VISITOR OF WADHAM COLLEGE, OXFORD.

The Bishop of Bath and Wells is descended from a family long seated at Ascham in the county of Westmoreland, and was born on the 12th of September, 1761, at Peterhouse Lodge, in Cambridge, where his father, the Right Rev. Edmund Law, bishop of Carlisle, was then residing. The subject of the present sketch was educated till his thirteenth year, by the Rev. John King, of Ipswich, and was afterwards sent to the Charter House, where he remained till 1777, when he entered Cambridge. His academical career was highly distinguished. Besides obtaining several other honours, he was at his final examination declared second wrangler and first medalist. He subsequently became a fellow of Queen's College, and continued at the university till 1784, when he married a daughter of General Adean, M. P. for the county of Cambridge. In the following year, Mr. Law was collated by his father to a prebendal stall in the cathedral church of Carlisle, and subsequently presented by him to the vicarage of Torpenhow in the county of Cumberland. In 1799, he was preferred by the Hon. James Law, bishop of Ely, to the rectory of Kelshall, in Hertfordshire, where he resided eleven years; when he was presented to the more valuable living of Willingham, in Cambridgeshire. In 1812, Mr. Law was consecrated Bishop of Chester, in which diocese his lordship distinguished him-

self by his unceasing activity in the discharge of his episcopal duties. In 1824, during the administration of Lord Liverpool, he was translated to the more valuable see of Bath and Wells.

His lordship's publications, consisting of sermons and visitation charges are not numerous, but they are remarkable for the clear and forcible manner in which they enforce love to God and man, as the essence of the Christian's religion.

THE RIGHT REV. JOHN KAYE, D. D., F. R. S.,

LORD BISHOP OF LINCOLN, VISITOR OF KING'S COLLEGE, CAMBRIDGE, AND LINCOLN AND BRASEN-NOSE COLLEGES, OXFORD.

This distinguished prelate, who is no less remarkable for his diocesan activity and judgment, than for his theological and scholastic attainments, was born about the year 1782, of humble but respectable parents. At an early age he entered Christ's College, Cambridge, where, in 1804, he passed his final examination with almost unprecedented distinction, being declared senior wrangler, first medalist, and second Smith's prize-man. He and Mr. Baron Alderson are the only two men now living who have been both senior wranglers and senior medalists, to which united honours but four have ever attained. Shortly after he took his degree of M. A., in 1807, he became tutor to the Marquis of Bute, who, on coming of age, it is said, presented him with the munificent sum of 20,000*l.*, only a moiety of which, however, he could be prevailed upon to take. In 1814, he obtained the mastership of his college, when he took the degree of B. D.; that of D. D. was shortly afterwards granted him by royal mandate. In 1815, he served the office of vice chancellor to the university, and in the following year succeeded Dr. Watson, who was promoted to the

see of Llandaff, in the regius professorship of Divinity. On the death of Dr. Mansell, bishop of Bristol, the subject of this memoir was appointed to the vacant see, for which elevation, as well as for his subsequent translation to the Bishopric of Lincoln, he was indebted to the interest of his noble pupil the Marquis of Bute.

His lordship's most important work is the "Ecclesiastical History of the Second and Third Centuries, illustrated from the writings of Tertullian;"—"the design of which," he tells us in the preface, "is to collect for the use of the theological student those passages of Clement's writings which serve to illustrate the doctrines and the practice of the Church at this day." It contains, besides, many most valuable opinions on the doctrines of Christianity, and on the disputes and differences of the early writers.

THE RIGHT REV. WILLIAM CAREY, D. D.,

LORD BISHOP AND ARCHDEACON OF ST. ASAPH.

Dr. Carey owes his present elevation to no high family connections, nor extraordinary circumstances, but is solely indebted for it to his character for learning and piety. In 1784, he became a king's scholar at Westminster School, and in due season was elected of Christ Church, Oxford, where he completed the circle of his studies. After enjoying various ecclesiastical preferments, he was made a prebendary of York Cathedral in 1802, and in the following year head master of Westminster School, which office he filled with reputation to himself, and great advantage to the interests of the school. In 1808, he was appointed sub-almoner to the king, and soon afterwards a prebendary of Westminster. Upon the formation of the Military Hospital, at Chelsea, His Royal Highness the Duke of York sought the

advice and assistance of Dr. Carey, and that noble institution profited largely from the arrangements which he suggested. For this service he was recommended by the interest of his Royal Highness to succeed the Hon. and Right Rev. George Pelham, in the see of Exeter, to which he was consecrated on the 4th of January, 1821. It has been said that George IV. had previously offered that bishopric to the late Dr. Jackson, dean of Christ Church, which he refused; but at the same time recommended the promotion of Dr. Carey in his stead.

During his lordship's continuance in that see he expended very considerable sums on the palace, which he left in perfect repair for his successor. In 1830, his lordship was translated to the see of St. Asaph, in the ecclesiastical administration of which diocese, his name stands high amongst the prelates of our church.

THE RIGHT REV. CHRISTOPHER BETHEL, D. D.,

LORD BISHOP OF BANGOR, AND ARCHDEACON OF ANGLESEA AND BANGOR.

The Bishop of Bangor is supposed to be indebted for his present high position to a treatise entitled, "A General View of the Doctrines of Regeneration in Baptism," published in 1821. His lordship's other publications, consisting of a few sermons and charges, written in a clear, animated, and nervous style, relate chiefly to controverted points of theology,—topics which in few instances tend to the improvement of the heart or the enlargement of the understanding. The episcopal character of his lordship is universally acknowledged to be that of one, whose chief object seems to be the happiness of society.

Dr. Bethel was educated at Eton and Oxford, and pro-

moted in 1824 to the see of Gloucester, from which, in 1830, he was translated to the more valuable bishopric of Bangor.

THE HON. AND RIGHT REV. HUGH PERCY, D.D.,

LORD BISHOP OF CARLISLE, A PREBENDARY OF ST. PAUL'S, AND CHANCELLOR OF THE CHURCH OF SARUM.

The BISHOP OF CARLISLE is brother of the Earl of Beverley, and was born on the 29th of January, 1784. He married in 1806, the eldest daughter of Dr. Manners Sutton, late archbishop of Canterbury, by whom he has a very numerous family. In 1827, during the administration of the Earl of Ripon, he was promoted to the see of Carlisle, having previously filled that of Rochester, where he is as distinguished for his exemplary life and unostentatious manners, as for the excellent government of his diocese. With the exception of a sermon preached before the Society for the Propagation of Christian Knowledge in 1831, we are not aware that his lordship has published anything.

THE HON. AND RIGHT REV. GEORGE MURRAY, D.D.,

LORD BISHOP OF ROCHESTER, DEAN OF WORCESTER, RECTOR OF BISHOPSBOURNE, KENT, AND PROVINCIAL CHAPLAIN TO HIS GRACE THE ARCHBISHOP OF CANTERBURY.

This excellent prelate is perhaps as much indebted to the interest of his high family connexions, as to his merits as a theologian, for the elevated position he now fills. His lordship, who is the eldest surviving son of the late Lord George Murray, bishop of St. David's, and grandson of the third Duke of Atholl, was born at Farnham, in Surrey, in the year 1784. He was sent at an early age to Harrow, and remained there till he entered the University of Oxford,

where he was elected a student of Christ Church. Having taken his degree he was admitted into holy orders, and presented by Archbishop Sutton with the living of Woodchurch, in Kent. In 1814, he was nominated to the Bishopric of Sodor and Man, in whose family, and in that of the Earl of Derby, the appointment had been for upwards of five hundred years. With the exception of a few short intervals, his lordship resided in the Isle of Man for thirteen years, during which time he was most active in the discharge of his episcopal functions. In 1827, the Earl of Ripon selected Dr. Murray to be bishop of Rochester, in the room of Dr. Percy, translated to the see of Carlisle; and during the subsequent administration of the Duke of Wellington his lordship was appointed to the deanery of Worcester. In 1838, he proceeded on a mission to the court of Hanover to adminster the sacred rite of confirmation to the Crown Prince, on which occasion the King of Hanover presented him with his portrait set in diamonds. To the clergy of his diocese his lordship is always most kind and attentive, and to the laity he is endeared by his unaffected and conciliating demeanour.

THE RIGHT REV. EDWARD COPLESTON, D. D.,

LORD BISHOP OF LLANDAFF AND DEAN OF ST. PAUL'S.

This distinguished prelate was born on the 2d of February, 1776, at Offwell in Devonshire, and is descended from one of the oldest families in that county. Till he had completed his fifteenth year, when he was admitted a scholar of Corpus Christi College, Oxford, he received his education under the paternal roof. His academical career was singularly brilliant. In 1793, he obtained the most distinguished honour,

which an undergraduate could at that time aspire to—the first prize for Latin verse. The subject proposed on this occasion, "Marius sitting amidst the ruins of Carthage," was well calculated to develope all the poetical talents of the competitors. Dr. Copleston's poem displayed great truth and beauty of sentiment, exuberance of imagination, and an elegance of style which, if cultivated, would unquestionably have raised their possessor to the very first order of poets. In 1795, he was elected a fellow of Oriel in the most flattering manner. On the morning of the election, but after the examination had taken place, the electors of that college invited him, though not a candidate, to come and be chosen their fellow. In the following year, Dr. Copleston gained the prize medal for the best Latin essay on agriculture; and, at the age of twenty, he became a public college tutor, which he continued to be for thirteen years. In 1802, he was chosen professor of poetry, and his lectures were attended by crowded audiences, amongst whom were several distinguished members of the university. They were subsequently published by him under the title of, "Prælectiones Academicæ Oxonii habitæ,"—the full and perspicuous explanation of the leading principles of poetry which they contain, is not their chief charm, for they are replete with the profoundest remarks on the intellectual character of man, and contain passages pregnant with lofty eloquence on the workings of the human heart. About this time, he published a Latin treatise on Logic, of which the Rev. Henry Kett, a fellow and tutor of Wadham College, largely availed himself, without making the slightest acknowledgment of his obligation to Mr. Copleston, which drew from the latter a most caustic satire, having the motto, "Equo ne credite Teucre." The unfortunate subject of this satire was shortly afterwards drowned whilst bathing.

In 1807, Mr. Copleston served the office of proctor, and, in the following year, proceeded to the degree of B. D. On the death of Dr. Eveleigh, he was unanimously elected his successor as provost of Oriel, and, in the ensuing term, the degree of D. D. was conferred on him by diploma. The words of this document explicitly declare that the unusual distinction resulted from a grateful sense of the many public benefits which he had rendered alma mater. Shortly after he received this flattering testimonial of his character and ability, he was made a prebendary of Rochester and rector of Purleigh, in Essex. The principal work which Dr. Copleston sent to the press during his provostship, was a volume of sermons entitled, "An Inquiry into the Doctrines and Necessity of Predestination." The leading aim of this valuable work is to expose the deceitfulness of all analogical reasoning when applied to the relations subsisting between the Creator and his creatures; and this the author has accomplished with his characteristic clearness and precision. In 1826, the subject of this memoir was presented to the deanery of Chester, and, at the close of the following year, was consecrated Bishop of Llandaff, which he holds in conjunction with the deanery of St. Paul's. On his elevation to the episcopal bench, his lordship displayed the same liberality in politics which distinguished him as a theologian, by voting for the Catholic Emancipation and the repeal of the Test and Corporation Acts.

THE RIGHT REV. JOHN BIRD SUMNER, D. D.,

LORD BISHOP OF CHESTER.

No bishop stands higher for sincere piety and sound learning than the above distinguished prelate, who, like his brother, is supposed to be indebted for his present elevation

to the interest of the Marchioness of Conyngham. His lordship has published several works, of which the most important are, "Apostolical Preaching considered in an Examination of St. Paul's Epistles," "Evidence of Christianity derived from its Nature and Reception," and "A "Practical Exposition of the Acts of the Apostles in the form of Lectures." These are replete with learning and dispassionate reasoning, and are written in a pure and elegant style. The author's religious opinions may be esteemed evangelical, without being Calvinistic, which he further acknowledges by his liberal encouragement of societies not considered of a strictly church character. The Bishop of Chester is distinguished by the zealous care with which he watches over the spiritual interests of his diocese. As a preacher, his lordship is not popular, on account of his feeble voice and sameness of manner.

THE HON. AND RIGHT REV. RICHARD BAGOT, D.D.,

LORD BISHOP OF OXFORD, DEAN OF CANTERBURY, AND CHANCELLOR OF THE ORDER OF THE GARTER.

The Bishop of Oxford is the third son of the first, and brother of the present, Lord Bagot. His lordship was born on the 22d of November, 1782, and married in 1806 to the youngest daughter of the fourth Earl of Jersey, by whom he has a family of eleven children.

Apart from the recommendations of high birth and family influence, the Bishop of Oxford merits the praise of being zealous, upright, and pious in the discharge of the important duties entrusted to him. He has, moreover, the taste of a scholar, the feelings of a gentleman, and exercises the benevolence becoming his episcopal character, which qualities have not failed of acquiring for his lordship

the esteem and affection not only of those connected with him by the duties of his high office, but of all who have the happiness of sharing in his acquaintance. It may not be inappropriate to allude here to those lines, which the virtues of his uncle, the Bishop of St. Asaph, extorted from Cowper, lines which, in their almost indiscriminate censure of the episcopal bench, were as unjustifiable at the time they were written, as they would be inapplicable to the present character of that exalted body.

> "Behold your bishop! well he plays his part,
> Christian in name, and infidel in heart,
> Ghostly in office, earthly in his plan,
> A slave at court, elsewhere a lady's man.
> Dumb as a senator, and as a priest
> A piece of mere church furniture at best;
> To live estrang'd from God his total scope,
> And his end sure, without one glimpse of hope.
> But fair although and feasible it seem,
> Depend not much upon your golden dream;
> For Providence, that seems concern'd t' exempt,
> The hallow'd bench from absolute contempt,
> In spite of all the wrigglers into place,
> Still keeps a seat or two for worth and grace;
> And therefore 'tis, that, though the sight be rare,
> We sometimes see a Lowth or Bagot there."
>
> *Tirocinium.*

THE RIGHT REV. JAMES HENRY MONK, D. D.,

LORD BISHOP OF GLOUCESTER AND BRISTOL.

Dr. Monk was the son of Charles Monk, Esq. an officer in the 45th regiment, and youngest brother of Sir James Monk, Chief Justice of Montreal. The bishop received the early part of his education at the grammar school of Norwich, in which town his mother, a daughter of the Rev.

Joshua Waddington, vicar of Harewood in Nottinghamshire, was then residing. At the age of fourteen, he removed to the Charter House as a boarder in the house of its late eminent master, Dr. Raine, with whom he soon became a favourite pupil; and he had the satisfaction of enjoying for many years after he left that celebrated seminary, the friendship and intimacy of his preceptor. In 1800, Mr. Monk was admitted a pensioner of Trinity College, Cambridge, and after a residence of two years, was elected a scholar of the college. In 1804, he took his degree of B. A., when he obtained a distinguished place amongst the wranglers of the year, and likewise one of the two chancellors' medals, given annually to the best proficients in classical learning. In the following year he was elected a fellow of his college, it being the earliest period at which he could become a candidate for that honour. In 1807, Mr. Monk was appointed assistant tutor, when he commenced a course of lectures which from the ability, scholarship, and judgment they displayed, excited unusual interest. In 1808, he succeeded, perhaps to the most enviable literary situation in Europe, namely, the Greek chair in the University of Cambridge, which became vacant by the death of Professor Porson. At this time Mr. Monk was only twenty-five years of age; but the manner in which the young professor acquitted himself in his new office, justified the choice of the electors. In 1811, he was appointed one of the king's preachers at Whitehall, which circumstance introduced him to the favourable notice of the late Lord Liverpool. On the death of Dr. Kipling, in 1822, Mr. Monk was nominated to the vacant deanery of Peterborough, from which he was subsequently advanced to the united sees of Gloucester and Bristol.

Though scrupulously strict in his diocese, no bishop is

more highly esteemed by his clergy of every grade. The younger, particularly, feel him to be, indeed, "A Father to Israel." Laborious habits, we are grieved to hear, have seriously injured his lordship's vision, or, no doubt "The Life of Bentley" would have been followed before this by another as valuable and interesting a volume. Let us hope, however, that his lordship's cessation will be but temporary, and that he will yet regain a blessing of which he has made so good use.

THE RIGHT REV. HENRY PHILPOTTS, D. D.,

LORD BISHOP OF EXETER, VISITOR OF EXETER COLLEGE, OXFORD, AND A PREBENDARY OF DURHAM.

Dr. Philpotts, who is surpassed by none of his order in splendid abilities or brilliant attainments, was born in 1777, at Gloucester, and educated for the university at the college school of that city. From the earliest period, he pursued his studies with great and successful application, so that when but thirteen years of age, he was elected out of five candidates, all of whom were much older than himself, to a scholarship of Corpus Christi College, Oxford. In 1795, he took his degree of B.A., and obtained the Chancellor's prize "On the Influence of Religious Principle;" shortly after which, he was elected a fellow of Magdalen College. In the following year, he was awarded the prize offered by the Asiatic Society, for the best Latin ode, to the memory of Sir William Jones, the celebrated Orientalist. In 1804, Mr. Philpotts married a niece of Lady Eldon, to which connection he was indebted for an introduction to Dr. Barrington, the late Bishop of Durham, who appointed him his chaplain, in 1806, and subsequently preferred him to the valuable rectory of Stanhope. In 1821, he published his

reply to Mr. Charles Butler's "Book of the Roman Catholic Church," and succeeded not only in exposing the misrepresentations and errors of that work, but likewise in gaining the respect of its author, who afterwards sought and cultivated his acquaintance. His latest promotion, that to the see of Exeter, took place in 1830, during the administration of the Duke of Wellington.

In the House of Lords, the Bishop of Exeter's energetic eloquence has attracted great admiration. Possessing a comprehensive scope of mind, and a strong and tenacious memory, joined to most extensive learning, he is ever ready to pour forth in rich exuberance on all subjects which may come before the attention of the house. His mind, moreover, ever appears equal to the subject on which he is speaking, and his speeches, abounding in the most finished graces of eloquence, bespeak the orator to be a man of a vigorous and polished intellect. In the discharge of his episcopal duties, his lordship by the genuine benevolence of his character, has secured the esteem and veneration of a great portion of the clergy and laity throughout his important diocese.

THE RIGHT REV. JOSEPH ALLEN, D.D.,

LORD BISHOP OF ELY, OFFICIAL VISITOR OF ST. JOHN'S, JESUS, AND ST. PETER'S COLLEGES, CAMBRIDGE.

The Bishop of Ely completed his education at Trinity College, Cambridge, where he graduated in 1792, and was declared seventh wrangler. He afterwards filled for many years with great success, the office of tutor to his college. In 1834, he was, through the influence of his former distinguished pupil Lord John Russell, appointed to the see of Bristol, from which, in 1836, he was advanced through the same powerful interest to the far more valuable see of Ely

Munificent but discriminating in his charities to the poor, indulgent to his clergy, but strict in enforcing the due discharge of their duties, of a disposition which delights in doing good and diffusing happiness, the Bishop of Ely is affectionately regarded by all classes, within and without his spiritual jurisdiction.

THE RIGHT REV. CHARLES THOMAS LONGLEY, D. D., LORD BISHOP OF RIPON.

The Bishop of Ripon was born on the 28th of July, 1794, at Rochester, of which city his father, subsequently one of the Thames Police magistrates in London, was at that time recorder. The bishop received his elementary education at Cheam School, Surrey, whence he removed in his thirteenth year, to Westminster. At the expiration of about eighteen months he entered St. Peter's College, at the head of his election; and in 1812, was elected a student of Christ Church, Oxford. In 1815, Mr. Longley obtained a very good first class in classics, and subsequently became a tutor of his college, in which capacity he was generally considered to have been the best in the university. In 1822, he was appointed perpetual curate of Cowley, a village distant about two miles from Oxford, which consequently could not materially interfere with his academical career; and we find him afterwards successively censor, public examiner, and proctor of the university, the duties of which offices he performed without neglecting those of a parish priest, in which he was eminently diligent and useful. In 1828, he resigned Cowley, when he was presented to the living of West Tytherly, in Hampshire, and made one of the rural deans in the diocese of Winchester, which latter appointment enabled him to acquire that great experience which so well qualified him to succeed in the ecclesiastical govern-

ment of the troublesome see to which he was so shortly afterwards elevated. On the 21st of March, 1829, he succeeded the late Bishop Butler as head master of Harrow School, to which situation he was elected without any solicitation on his part. Under him the school lost none of that high reputation which it acquired from the management of Dr. Butler. On the death of Dr. Van Mildert, bishop of Durham, Dr. Longley was selected by Lord Melbourne to fill the vacancy on the episcopal bench, which that event created; and he was accordingly consecrated bishop of the new see of Ripon.

His lordship has been eminently successful in his endeavours to put down the spirit of socialism, which was long raging in Leeds, Huddersfield, Halifax, and other districts of his extensive diocese; and is indefatigable in promoting the temporal and spiritual welfare of all those committed to his charge. As a preacher, his lordship pleases no less by his warm and impressive manner, than by the eloquent simplicity of the language which adorns his discourses.

THE RIGHT REV. EDWARD DENISON, D.D.,

LORD BISHOP OF SALISBURY, AND PROVINCIAL PRECENTOR OF CANTERBURY.

The Bishop of Salisbury completed his education at Merton College, Oxford, where he highly distinguished himself in classical learning. In 1834, he was chosen one of the select preachers to the university, when he deservedly acquired high praise, for the great and accurate scriptural learning, and sincere piety he displayed in his sermons. On the death of Dr. Burgess, in 1837, he was selected by Lord Melbourne to succeed to the vacant see of Salisbury, where he is remarkable for his exemplary life, unostentatious manners, and the excellent government of his diocese. In

1836, his lordship published a volume of sermons, distinguished by the beautiful simplicity of their style and for the impressive manner in which they inculcate the practical system of christianity,—namely, love to God and man.

THE RIGHT REV. EDWARD STANLEY, D.D.,
LORD BISHOP OF NORWICH AND CLERK OF THE CLOSET TO THE QUEEN.

The Bishop of Norwich may not be as profoundly read, as boundless in knowledge as some of his episcopal brethren, but he is surpassed by none in purity of life, in integrity of character in active benevolence, or in the scrupulously exact fulfilment of his duties. As a parish priest, none could have been more assiduous to promote the moral and religious improvement of his cure, and none was more successful in acquiring the esteem and affection of his parishioners. His lordship, though not a striking preacher, possesses many of the essentials of a good one, such as clearness and perspicuity of language, depth of feeling, warmth of delivery, and above all, a custom of ever choosing for his subject the grand precepts of the gospel. The bishop's publications, some of which are of a political character, evince great liberality of sentiment, but on the other hand, perhaps are deficient in judgment, in argument, and in power.

THE RIGHT REV. THOMAS MUSGRAVE, D.D.,
LORD BISHOP OF HEREFORD.

The Bishop of Hereford was born of humble parents, in Cambridge, and when properly qualified, admitted of Trinity College. At his final examination in 1810, he was declared fourteenth wrangler, and subsequently became fellow and tutor of his college. In his laborious attention

to the duties of the latter office, he was rewarded by what he most desired—the rapid progress of his pupils. In 1820, he was elected Lord Almoner's Professor of Arabic, which office he held till his elevation to the bench, and in 1831, he served the office of proctor to the university. The Bishop of Hereford has been charged with taking an active part in the university elections, and to his services on these occasions, it is thought, that his lordship is mainly indebted for his present elevation. He is, notwithstanding, universally beloved for his unaffected cheerfulness of manners, and for the possession of almost every quality that is most amiable and most exalted in private character.

THE RIGHT REV. GEORGE DAVYS, D. D.,

LORD BISHOP OF PETERBOROUGH.

In 1839, the death of Dr. Marsh afforded the queen an opportunity of testifying her high regard to her former preceptor, then dean of Chester, by raising him to the see of Peterborough, in which no bishop has been ever more beloved. His lordship has published several works, which are more especially suited to the humbler classes, and of which a very considerable number have been received into the list of books published by the Society for Promoting Christian Knowledge. The Bishop of Peterborough, though strictly orthodox, is tinctured by none of those sentiments respecting education, which unfortunately have taken possession of many otherwise worthy members of our church. And we cannot help considering it, as one of the most cheering characteristics of our times, that Dr. Davys is joined by the most learned and virtuous in the land, in asserting that ignorance is the worst political engine for the government of man.

THE RIGHT REV. JAMES BOWSTEAD, D. D.,

LORD BISHOP OF LICHFIELD.

This truly wise and good prelate is one of those who, by their public and private virtues, have overcome every opposition that stood in their way to a high and honourable position in society. When he had received the usual preparatory school education, he was admitted of Corpus Christi College, Cambridge, where he highly distinguished himself, by his early proficiency in classical and mathematical learning. At his final examination in 1824, he was declared second wrangler and second Smith's prize man. Soon afterwards he was chosen tutor to his college, which office he held for many years with honour to himself and great advantage to the society. In 1839, he was selected to succeed Dr. Henry Ryder, in the see of Lichfield, where his earnest but mild zeal for the welfare of the church, his boundless charity, and conciliating manners have obtained for his lordship the respect and affection of all who share in his friendship or are the objects of his care.

THE RIGHT REV. CONNOP THIRLWALL, D. D.,

LORD BISHOP OF ST. DAVID'S.

The Bishop of St. David's has, by the mere power of genius, raised himself to his present exalted station; and we cannot but congratulate the episcopal order on the accession to its number of one whose comprehensive intelligence and matured understanding, stand almost unequalled in the present day. He was born on the 11th of February, 1797, at Stepney, London, of which parish his father was at that time lecturer. While yet very young the bishop gave many extraordinary proofs of great talent, which had less the appearance of precocious efforts than of being the spontaneous effusions of a fertile mind. In the

year 1808, appeared a small duodecimo volume, entitled, "Primitiæ, or Essays and Poems on various Subjects, religious, moral, and entertaining. By Connop Thirlwall, *eleven years of age.* The preface by his father, the Rev. Thomas Thirlwall, M. A." We are more disposed to wonder at these compositions than to censure their faults—even supposing them to have been written at a far more advanced age. In the poetry we remark much acuteness of observation and considerable felicity of expression, and in the essays we are struck by the enlarged views, sound reasoning, and purity of style displayed by the author. It is perhaps to be regretted that his lordship in his later productions, has studiously checked the display of those powers of imagination with which his first volume proved him to have been very largely gifted.

The young author was prepared for the university at the Charter House School, whence he was removed at an early age, to Trinity College, Cambridge. He graduated, in 1818, and was declared first Chancellor's medalist; but his success in mathematics was not so great, for we find his name the fiftieth out of seventy, on the mathematical tripos. When he had graduated, he entered himself at Lincoln's Inn; and it is supposed that this step was taken in consequence of his having entertained some scruples respecting the Thirty-nine Articles, which would have prevented him taking orders. He shortly, however, abandoned the idea of following the law as a profession, and returned to Cambridge. He was soon afterwards chosen fellow and tutor of his college, which appointments he continued to hold, till within a few years previous to his consecration; and perhaps this circumstance sufficiently accounts for that peculiarity in his manners, which generally characterizes those whose lives have been for the most part spent in a college. In 1840, on the

death of Mr. Jenkinson, the subject of this memoir was selected by the crown, to fill the vacant see of St. David's.

Some peculiar religious opinions of the Bishop of St. David's have been the subject of frequent attack; and the editor of the Quarterly Review has not hesitated to style his lordship an infidel. Though these are not, perhaps, what many would term orthodox, they are seldom obtruded on our attention, and never shock us as inconsistent in any degree with the spirit of true christianity. His lordship's powers as a linguist are too well known to need comment in a work of this character; and there are few unacquainted with the fact of his having preached in Welsh within an incredibly short time after his consecration. In conclusion, we may observe that his lordship's appearance is most expressive; and that if phrenology be correct in its principles, the development of his perceptive faculties is strikingly fine.

THE RIGHT REV. P. N. SHUTTLEWORTH, D. D.,
LORD BISHOP OF CHICHESTER.

Dr. Shuttleworth was born on the 9th of February, 1782, at Kirkham, in Lancashire. His early education was imparted to him at the grammar school of Preston, whence he removed at the age of fourteen to Winchester College. His father, successively vicar of Kirkham and Preston, and prebendary of York Cathedral, married a daughter of Sir Charles Hoghton, Bart., of Hoghton Tower, Lancashire, by whom he had a numerous family, of whom, we believe, the subject of this memoir was the youngest. In 1800, Dr. Shuttleworth was admitted of New College, Oxford, of which university he became a most distinguished ornament. In 1803, he was awarded the chancellor's first prize for the best composition in Latin verse, on the subject of "Byzantium." Shortly after taking his degree, the situation of

tutor to the Hon. Algernon Herbert was offered to him, on account of his high character and scholastic reputation, in which capacity he likewise had the honour of being engaged to the present Lord Holland.

During the years 1814 and 1815, he accompanied the late Lord Holland on a tour through Italy; and to the influence of that accomplished and lamented nobleman, it is generally supposed, he was indebted for his promotion to the see of Chichester. In 1820, he was chosen proctor of the university. In 1822, whilst absent on the Continent, he was, without the slightest solicitation on his part, elected to the wardenship of New College, Oxford, which had become vacant by the death of Dr. Gauntlett.

When the late Bishop of Hereford died, Lord Grey, who was then premier, sent a communication to Dr. Shuttleworth, announcing his appointment to his vacant bishopric. Higher authority, however, than that of Lord Grey, interposed to prevent the intended arrangement from taking place. Queen Adelaide, desirous of making Dr. Merryweather dean of Hereford, which could be accomplished in no other manner than by promoting Lord Grey's brother, who was then dean to the vacant see, prevailed on his late majesty to refuse his sanction to the elevation of Dr. Shuttleworth: accordingly, when his majesty's consent was asked, at the interview which the premier had on the subject, the king replied that his lordship's brother should be Bishop of Hereford.*

* Whilst this sheet was undergoing a final revision for the press, we heard with deep regret of the death of this distinguished prelate, which took place on the 7th of January, at the Episcopal Palace, Chichester. In the discharge of the various important duties entrusted to him, his lordship acquired a reputation which has been equalled by few and surpassed by none of his predecessors.

THE RIGHT REV. HENRY PEPYS, D. D.,

LORD BISHOP OF WORCESTER.

This distinguished prelate was a son of the late Sir Lucas Pepys, Bart., physician to George III., and is brother of Lord Cottenham, late Lord Chancellor. He is also descended from the well-known Samuel Pepys, secretary to the Admiralty, in the reign of Charles II., and the author of an inimitable "Diary." Bishop Pepys was educated at St. John's College, Cambridge, of which distinguished institution he was elected a fellow. After filling for a short time the see of Sodor and Man, he was, in 1841, translated to that of Worcester, over which he at present presides.

As a parish priest, the bishop conducted himself in a most exemplary manner, and in the discharge of his episcopal duties, is remarkable for the same mild and unobtrusive spirit which distinguished his parochial administration. He is possessed of considerable attainments, although he is known to the literary public chiefly as the editor of "The Remains of the Late Lord Viscount Royston," with a memoir of his life, which appeared in 1838.

His sermons are more practical than controversial, and calculated rather to improve the heart and the moral conduct, than to pamper the pride of the understanding.

THE REV. HENRY MELVILL, B. D.,

MINISTER OF CAMDEN CHAPEL, CAMBERWELL.

The subject of the following memoir would form an interesting chapter in another work, on the pursuit of knowledge under difficulties. Mr. Melvill is the son of the late Captain Philip Melvill, who served during the war against

Hyder Ali, with Colonel Baillie's detachment, in the well-known misfortunes of which corps he largely shared; his son was born on the 14th of September, 1798, at Pendennis Castle, Cornwall, of which garrison he was at that time lieutenant-governor. Mr. Melvill was deprived, by the early death of his father, of those advantages which are so accessory to worldly success, and had in consequence to struggle against difficulties, that for a long time threatened to exclude him from the benefits of an academical education. He was forced to enter the counting-house of an uncle, but devoting more attention to literature than to the drudgery of his mechanical avocations, he at the end of three years sufficiently manifested his devotion to the one and his unfitness for the other, to convince his friends of the necessity of making arrangements, which would permit him to follow with advantage those pursuits which alone could insure him success in life. Accordingly, in 1817, Mr. Melvill was entered as a sizar at St. John's College, Cambridge, where his abilities and diligence enabled him to outstrip all competitors, and to become the first man of his year—the largest which had been at that time known; and he continued to head the lists at the college examinations, until he proceeded to his bachelor's degree, in 1821. Thus after a long continued struggle against difficulties and discouragements, which only his indomitable courage and untiring assiduity could have overcome, we find him entering on that career in which his progress has been since so brilliant. We too often tamely submit to the tyranny of circumstances, which we are taught by the example before us, are really independent of the mind energetically devoted to the acquisition of knowledge. Literary history refutes the idea that poverty is an insurmountable obstacle to distinction: on the contrary, its pages present encouraging examples of

men, who, abandoning their humble sphere, and striking out for a more distinguished calling, by a persevering industry, and a firm resolution of never deviating from the path of rectitude, have arrived at the highest rank of human distinction. How wise is it then for man to spend the few years of this fleeting life in searching the pages of wisdom —in traversing the regions of truth for knowledge that will be useful to his country and to the world.

In the senate-house examination Mr. Melvill was bracketed with two others for the first place, and, after the trial, stood a second wrangler. In a succeeding and still higher examination, that for the Smith's prizes, he obtained the first prize—a result of very rare occurrence. Immediately on taking his degree, he was offered a fellowship at St. Peter's College, which he accepted on the understanding that he was to have part in the tuition. He was accordingly soon afterwards appointed one of the tutors of that college, and, whilst thus engaged, successively filled the offices of public examiner, proctor, examiner in Hebrew, and select preacher to the university, having been ordained on his fellowship by the Bishop of Ely. In consequence of the high character of his first sermons, the Dean of Ely, who, as master of St. John's, had the chief part in the appointment, proposed to Mr. Melvill to take the Hulsean lectureship, and to employ its course on topics connected with popery. But being at this time engaged in communication with the trustees of Camden Chapel, Camberwell, who had offered him the office of its minister, and as he wished for active clerical duty, he determined on quitting the university, and accordingly vacated his fellowship by marriage, in 1831.

Mr. Melvill has acquired almost unrivalled popularity as a preacher—strangers flock to him in such numbers from all parts of the metropolis, that many members of his own

congregation find it a matter of no slight difficulty to obtain seats. The attendance at his chapel is not merely numerous, but it consists of the best educated and most enlightened classes of society. It is said that no less than forty barristers attend every Sunday to enjoy the intellectual treat which his preaching affords. Mr. Melvill's style is singularly persuasive, and his matter is so attractive, and displays such an intimate knowledge of the workings of the human heart, that he engages fully all the faculties of his auditors' minds till he concludes and gives them food for serious contemplation during many subsequent hours. He has published several volumes of sermons, which, although written in a highly imaginative and eloquent strain, are amongst the most admirable specimens of practical divinity in the English language.

THE REV. CHRISTOPHER BENSON, M.A.,

MASTER OF THE TEMPLE.

This distinguished divine, who approaches perhaps nearer to the character of the early fathers of our church than any living man, was born about the year 1780, in the county of Cumberland, of an ancient and respectable family. He received his early education, we believe, under the paternal roof, and, when properly qualified, was admitted of Trinity College, Cambridge. His academical career was not remarkable, and he took his degrees without distinguishing himself either in mathematical or classical studiese. However, he had not been long ordained when he displayed those extraordinary powers of pulpit eloquence which have since made him so eminent as a preacher; and the impression which he made was so favourable on the occasion of his preaching before the university, that the Hulsean lectureship was immediately offered to him. Shortly after his

election to a fellowship he was appointed to a small living in the neighbourhood of Cambridge; whence on the recommendation of Dr. Howley, then Bishop of London, he was removed by Lord Chancellor Eldon to the more valuable and important living of St. Giles in the Fields, London. Here a larger sphere being opened for his abilities, he acquired such a high reputation that on the death of Dean Reynolds, late master of the Temple, Mr. Benson was nominated to succeed him; and he likewise about the same time obtained a prebendal stall in the cathedral of Worcester.

Mr. Benson's sermons display no literary fastidiousness, but are remarkable for their solid scriptural divinity, and for a total absence of fanaticism or mere ethicism. They are likewise distinguished by the great science of arrangement they display, and by the perspicuity of their style. His manner, serious and impressive, is totally free from all those arts which usually characterize the popular orator. Mr. Benson's "Hulsean Lectures" we consider to be the most valuable of his works, containing the best exposition of the folly and unreasonableness of infidelity that has appeared since the days of Butler. That a divine revelation—whose design is to unite all mankind in the profession of truth, and the practice of righteousness—exists, and that it is with the assistance vouchsafed to it by Omnipotence, making great and perceptible progress towards its accomplishment, are in these lectures maintained by Mr. Benson with complete success against all the arguments brought forward by the ignorance or wickedness of man. His other important works are "Chronology of our Saviour's Life," and "Four Discourses upon Tradition and Episcopacy;" in the latter work some of the doctrines broached in the Oxford Tracts are handled with much severity. It drew a reply from the

Rev. Francis Merewether, rector of Cole Orton, entitled "Strictures on Mr. Benson's Four Sermons on Tradition and Episcopacy."

THE REV. JOHN LONSDALE, B.D.,

PREACHER TO THE HON. SOCIETY OF LINCOLN'S INN.

There are few members of the Church of England whose character is so highly respected as that of Mr. Lonsdale. He is descended of an ancient and wealthy family in Yorkshire, and his virtues in private life, his devotedness to the sacred duties of his profession, or his literary acquirements have been rarely surpassed. He received his school education at Eton, where he was distinguished by his early proficiency in the classics; and we may mention, that on his examination for a fellowship there, his exercises were said to have surpassed those of any who had preceded him. At an early age he removed to King's College, Cambridge, where he obtained, in 1807, Sir William Browne's medal for the best Latin ode in imitation of Horace. He was subsequently elected to a fellowship of King's College, and in 1821, appointed christian advocate. In the following year, Mr. Lonsdale had the situation of assistant preacher at the Temple offered to him, and was, we believe, shortly afterwards made chaplain to the Archbishop of Canterbury and canon of Lichfield. On the 13th of January, 1836, he succeeded Dr. Maltby, then Bishop of Chichester, in the distinguished office of preacher to the Honourable Society of Lincoln's Inn. On the death of the Rev. Hugh James Rose, he was appointed principal of King's College, which office he still continues to fill.

Argumentative, impressive, and eloquent, Mr. Lonsdale occupies very high rank as a preacher. His extensive bib-

lical knowledge enables him to present to his hearers all that is elucidatory or confirmatory of the evidences of our religion; at the same time his sermons are exempt from all sectarian spirit—from all perplexing or irrating doctrines; and are chiefly characterized by their Christian charity. But a description of Mr. Lonsdale's manner and style of preaching has already been given us by no less a writer than Cowper:—

> "———— In language plain
> And plain in manner; decent, solemn, chaste,
> And natural in gesture; much impress'd
> Himself, as conscious of his awful charge,
> And anxious mainly, that the flock he feeds
> May feel it too; affectionate in look,
> And tender in address, as well becomes
> A messenger of grace to guilty men."

Mr. Lonsdale has published "Four Discourses, preached before the University of Cambridge, in May, 1821," and a few other sermons. These compositions are written in that unaffected and unpretending style which is so characteristic of the scholar, and display a knowledge of human nature, with a tolerance for its errors. In conclusion, we would express our regret and surprise at Mr. Lonsdale's very scanty contributions to the theological library.

THE REV. CHRISTOPHER WORDSWORTH, D. D.,

LATE MASTER OF TRINITY COLLEGE, CAMBRIDGE.

Dr. Wordsworth has availed himself of the repose and leisure afforded by a college life, to produce several works of eminent utility; but his publications whilst they evince a mind penetrated with the purest feelings of Chris-

tianity indicate no great energy of character or power of intellect. He has the distinguished merit of having again prominently brought forward the works of our ecclesiastical writers, Hooker, Barrow, Jeremy Taylor, Chillingworth, and others, which form not only the best defence of the doctrines and polity of our Church, but constitute such a rampart against the attacks of infidelity as no other church can boast of. Dr. Wordsworth's "Christian Institutes," and "Ecclesiastical Biography," are considered to be amongst the most solid contributions that have been made for several generations to the theological library: they constitute a body of divinity, unequalled for its compactness, arrangement, and inestimable utility. The notes to the former are extremely valuable for the very extensive scriptural information they convey, no less than for the author's peculiarly judicious manner of application.

Dr. Wordsworth at his final examination at Cambridge, in 1796, was declared tenth wrangler; he shortly afterwards became tutor of his college and executed his important trust highly to his own credit, and to his pupils' benefit. He subsequently became chaplain to the Archbishop of Canterbury, by whom we believe, he was appointed to the deanery of Bocking. In the years 1820 and 1826, he served the distinguished office of vice-chancellor to the University.

Dr. Wordsworth is brother of the distinguished poet, who has

> ——— "Made us heirs of truth
> And pure delight in heavenly lays,"

and is worthy of the illustrious name he bears. Father of the present distinguished master of Harrow School, he belongs to a family which will long be memorable in the

annals of modern literature. It has been often a subject of regret that the ancestry of genius is a thing of rare occurrence, but,

> If past experience may attain
> To something like prophetic strain,

long will the name of Wordsworth be associated with all that tends to elevate and purify the character of mankind—with those intellectual attainments and graces which give dignity and worth to human nature—

> "Which charm in reason and refine in art."

THE REV. FRANCIS WRANGHAM, M. A., F. R. S.,

LATE ARCHDEACON OF THE EAST RIDING OF THE COUNTY OF YORK, PREBENDARY OF YORK AND OF CHESTER, &c. &c.

Mr. Wrangham is descended from an ancient and respectable family of Yorkshire, and was born on the 11th of June, 1769. His early education was entrusted to the Rev. Stephen Thirlwall, who resided near Malton, from whom he was removed at the age of eleven, and placed under the care of the Rev. John Robinson, and subsequently, of the Rev. Joseph Milner of Hull. In October, 1786, he commenced his university career, and entered upon his residence at Magdalen College, Cambridge. In his first year he obtained Sir William Brown's gold medal, for the best Greek and Latin epigrams. Shortly after his matriculation, he removed at the instance of Dr. Jowett, regius professor of Civil Law, to Trinity College. In 1790, when he took his degree of B. A. he was declared third wrangler, and he not only gained Dr. Smith's second mathematical prize, but likewise the chancellor's first classical medal. On leaving college, he was appointed tutor to Lord Frede-

rick Montague, only brother of the Duke of Manchester, whose studies he superintended for several years. In 1799, Mr. Wrangham married a daughter of Ralph Creyke, Esq., of Marton, near Bridlington in Yorkshire, whom he had the misfortune shortly afterwards to lose on her giving birth to a daughter. He subsequently married a daughter of the Rev. Digby Cayley, and has a numerous family, amongst whom is the present Mr. Sergeant Wrangham. In 1814, having previously enjoyed several ecclesiastical preferments he was appointed examining chaplain to his grace the Archbishop of York, which important office he has ever since exclusively filled. In 1820, his grace conferred upon him the archdeaconry of Cleveland, which he held about eight years, when he resigned it upon being appointed archdeacon of the East Riding of Yorkshire. He was indebted to the same high patronage in 1823, for the stall of Ampleforth in the cathedral of York, and two years afterwards for a prebendal stall in the cathedral of Chester, in right of which he became rector of Doddleston, in that county. At the commencement of the present year, Mr. Wrangham resigned his archdeaconry of the East Riding of Yorkshire, on which occasion he was presented with a most grateful and affectionate address by the clergy of the archdeaconry.

As a scholar, no clergyman of the church of England can claim a higher place than the subject of the present memoir. He has high pretensions to the name of a poet, if brilliant imagination, pure taste, and easy and flowing versification can be so considered. With him, learning appears less as a process than as a result. He is the very antithesis of the character drawn by good old Bishop Earle of "the pretender to learning," who "has sentences for all company, some scatterings of Seneca and Tacitus, which are good

upon all occasions." He resembles our old divines rather in their solidity than in their affectation of knowledge, and, although deeply read, is the very farthest in the world from the pedant. Rich in christian grace, earnest, impressive, orthodox, voiced with golden opinions from all sorts of people, Mr. Wrangham is one of those whose characters, while they add stability to our national church, illustrate its precepts, and enforce its doctrines. We would not be thought to forfeit our position as biographers, and to degenerate into panegyrists, or we would add that there are few of whom in these days the church has more reason to be proud than of this realization of that noble character—the Christian Gentleman.

THE REV. HUGH M'NEILE,

MINISTER OF ST. JUDE'S CHURCH, LIVERPOOL.

This popular preacher is descended from a highly respectable family, in the north of Ireland, and was born in 1795, at Ballycastle, in the county of Antrim. He was educated by a private tutor, till he entered Trinity College, Dublin, where he distinguished himself more for his scientific, than for his classical acquirements. After graduating, in 1814, he commenced serving the requisite terms at King's Inns, Dublin, and Lincoln's Inn, London, with a view of being called to the bar. During this period he accompanied his uncle, General M'Neile, on a continental tour; and it is related, that when laid up by a sudden and dangerous attack of illness, at a country inn, in Switzerland, in the year 1816, he found an Æsculapius in the person of Lord Brougham, who happened to be in the house at the time, and to whose judicious prescriptions his recovery, humanly speaking, was to be attributed. Hitherto the tendency of Mr.

M'Neile's inclinations was, if we may credit general report, decidedly histrionic, but from this time they began to assume a more serious and devotional aspect; and it was in the year 1817, before he had formally embraced any pursuit or calling, that the church became the decided object of his choice. Accordingly, in 1820, he was ordained, by Dr. Magee, late Archbishop of Dublin, who shortly afterwards appointed him his chaplain. He had not been long in this situation, when his affections became engaged to the daughter of the archbishop. On Mr. M'Neile's discovering the state of his feelings towards Miss Magee, he reflected on the disparity in station existing between them, and determined to conquer his attachment; but finding that he could not obtain the mastery over his heart, he resolved to resign his chaplaincy, and banish himself from the lady's society. The resignation was sent in, greatly to the surprise of the archbishop, who insisted upon being made acquainted with the cause, which was, after much pressing, communicated to him. The consequence of the disclosure was not so fatal as was apprehended—the worthy father interposed no obstacle to the "course of true love," which did, for once, "run smooth."

Soon after his marriage, Mr. M'Neile was presented, by Henry Drummond, Esq., to the rectory of Albury, in Surrey, which he retained till 1834, and during this interval frequently visited the metropolis, preaching with powerful and convincing effect to unceasingly crowded congregations. The doctrines taught by the late Mr. Irving were embraced by many of the most influential families in Albury, and amongst others by that of Mr. Drummond. These opinions were resolutely combated by Mr. M'Neile, and this opposition brought him so painfully incollision with intimate friends, that he decided upon resigning his preferment. The per-

petual curacy of St. Jude's church, Liverpool, being vacant, at this period, by the resignation of Mr. Dalton, it was offered to him, and, though at a considerable pecuniary sacrifice, accepted.

St. Jude's, so far from becoming deserted, as it was feared would be the case, when Mr. Dalton left, became more and more crowded to a degree indeed that had never before been experienced in any church in Liverpool; and to the praise of Mr. M'Neile be it spoken, this popularity has not been ephemeral—it still exists in full force. Strangers sojourning in Liverpool, invariably make it a point to go to St. Jude's; but many not being sufficiently aware of the absolute necessity of attending early, are frequently unable to obtain even standing room. We ourselves have been more than once in this predicament. At our last visit we found all the free seats—the space near the communion table—the aisles, and even the steps leading to the pulpit, occupied by a dense mass of individuals, apparently indifferent alike to the suffocating atmosphere and to the painfully cramped and contracted postures into which they were forced by the *vis à tergo*, all absorbed in devoutly listening to the words which fell from the lips of one man. In addition to this unparalleled popularity, it may safely be asserted, that there is not a minister in Great Britain more beloved and idolized by his congregation or possessing more personal friends. Some two or three years ago, it was rumoured that Mr. M'Neile had had a valuable living at Bath offered to him, but that he had declined leaving Liverpool. A Protestant meeting was held in Bath soon afterwards, which he attended, and his congregation immediately took the alarm, fearing he might be prevailed upon to accept the preferment which was worth 700*l.* a year, whilst St. Jude's only amounted to 400*l.* A meeting

of the chief members of the congregation was summoned, and it was proposed to increase the stipend to 700*l.*, 300*l.* was immediately subscribed and transmitted to Mr. M'Neile in a note, intimating that it would be an annual contribution in addition to his income. Nor is this all—the congregation of St. Jude's have lately subscribed an amount sufficient to build a handsome church, which is now in course of being erected, and when finished, the absolute and unrestricted presentation to it is to be given to Mr. M'Neile.

His personal appearance is singularly striking and prepossessing—in stature he is considerably above the middle size, and his features are regular and remarkably expressive of benignity and intelligence. His mode of address is particularly pleasing and attractive, and there is an ease and dignity in his manner denoting the perfect gentleman. His attitudes in the pulpit appear at first sight too studied, but this impression after a while wears off; they certainly, however, present points for criticism as well as for admiration. His style of oratory is bold and vigorous, and in an extraordinary degree perspicuous. The great secret of his eloquence, though, consists in his commanding voice and distinct articulation. He seizes upon a word, and holds it in his utterance—between his teeth, as it were—till it yields up the very soul and essence of its meaning. No part is suffered to escape—each syllable is made to speak out, and is converted almost into a separate expression. For this reason a great disparity is apparent in Mr. M'Neile's sermons as published, compared with the same when preached: the former seem tame and meaningless in comparison. We consider the best of his works to be his "Sermons on the Second Advent," "Lectures on the Prophecies relating to the Jewish Nation," and "Seventeen Sermons preached at Albury." In addition, Mr.

M'Neile, has published numerous lectures, letters, and addresses on Ordination—Church Establishments—Dissent—Popery—and Education.

THE REV. GEORGE CROLY, LL.D.,

RECTOR OF ST STEPHEN'S, WALBROOK.

Dr. Croly is one of the most imaginative preachers of the present day, and partakes more of the character of the orator than any divine we can boast of in our times. An Irishman by birth, his eloquence is rich, fervid, and brilliant, and strongly imbued with the characteristics of his native country. It has been said, Mathew Collins called his Persian eclogues Irish Poems; he, in uttering a jest, hinted at a truth, for the Irish character, in its essentials, possesses the elements of that which distinguishes orientalism. We can see in his redundancy of metaphor and copious employment of imagery, that Dr. Croly has not been a denizen of the sister isle to no purpose—but his gorgeousness of diction is at times even ungraceful, and his fiery energy manifests itself in the discussion of any topic, whatever be its magnitude. As a literary man, Dr. Croly is favourably known to the public, but his works exhibit all the faults as well as the beauties of his sermons—they want relief—are too glaring, and we look in vain for the shade that may relieve the eye. His novel of Salathiel is an effort of brilliant genius, but, from the reason to which we have alluded, fatigues the mind by its constant accumulation of "effects." This criticism applies with equal force to his poems, whose spirit and animation, were they more subdued and contrasted, would merit for him a high place in the poetical annals of the country. We would not be thought to intimate that these defects result from a desire of display—

an unnatural yearning after effect. They are, as it seems to us, natural to their author's mind, and the result rather of undisciplined powers than of the morbid vanity, whence, in so many cases they originate. Dr. Croly is, however, an able man, zealous in support of the church, and the unwearied enemy to popery in all its shapes. As a polemic, he is more forcible than argumentative—silences rather than convinces, and is a greater adept in arguing against a principle from its results, than in exposing the error of the reasoning whence it sprung. He is therefore a highly popular preacher, but as a theologian, cannot rank with those illustrious men, who have obtained for our church the title of the Church of Biblical Interpretation.

It is understood that Dr. Croly is a frequent contributor to various literary and political periodicals, and if report has not erred, the merit belongs to him of having furnished them with some of the most powerful and effective papers that have ever appeared in their columns. In the cause of morality and of religion his pen is ever active, and to him may be assigned the praise which a great writer extorted from an acute opponent,—

"He sets our passions on the side of truth."

THE REV. HUGH STOWELL, M.A.,

INCUMBENT OF CHRIST CHURCH, SALFORD, MANCHESTER.

Mr. Stowell was born in 1799, in the Isle of Man; his father was the rector of the parish of Bellaugh, in that island, and author of a "Life of Bishop Wilson." After receiving from his father the rudiments of his classical education, he was sent to St. Edmund's Hall, Oxford, where he took his degree. On the 26th of December, 1823, he was ordained to the curacy of Shepscombe, near Painswick, in the diocese of Gloucester, whence he was shortly

afterwards removed to Huddersfield, where he remained about two years, and then accepted the curacy of St. Stephen's, Salford. The great popularity which he there acquired as a preacher obtained him many invitations to other more valuable spheres of labour; but many of his parishioners and admirers, unwilling to lose a pastor of such ability and usefulness, subscribed a large sum of money, and built the church of which he is now the incumbent.

Mr. Stowell has published a volume of poetry, entitled, "The Pleasures of Religion, with other Poems," which from the elegance and harmony of their versification, no less than for the vigour and beauty of their sentiments, place their author in a high position amongst the poets of our isle. The following lines, we are confident, more than justify our praise of Mr. Stowell, as a poet:—

"Yon melancholy maniac! Mark his woe,
His eye so stony and his steps so slow.
What desolation reigns—what darkness broods
Throughout the mind's tremendous solitudes!—
Yet Hope, the charmer, not a year gone by,
Danced in that step and glistened in that eye.
Her gayest flow'rets on that desert bloomed;
But all has vanished—she betrayed her care,
Till disappointment deepened to despair,
Till not a germ of joy was left behind,
Nor star-beam streaked the midnight of that mind,
Deluded Hope! hadst thou thine anchor cast
Where heaves no billow, and resounds no blast;
Within that 'vale' which hides the changeless shore,
Upon that rock which stands for evermore—
Yon shivered bark might ev'ry storm have braved,
The hand that loos'd the tempest would have saved."

Mr. Stowell's sermons display great richness and readiness of language, but want the substance which distin-

guishes those of the old divines. In private life he has none of the austerity of religion, but is esteemed for his cheerful and social manners.

THE REV. HENRY STEBBING, D. D.,

MINISTER OF ST. JAMES'S CHAPEL, HAMPSTEAD ROAD.

Amongst the most distinguished preachers which the Church of England can boast of at the present moment, none, by the variety of his attainments, the accuracy as well the extent of his learning, the soundness of his doctrine, and the affectionate earnestness, not to say eloquent force with which that doctrine is expounded, deserves a notice in this chapter, more than Dr. Stebbing. He is favourably known to the public as a writer. His "History of the Church," published in the "Cabinet Cyclopædia," although bearing marks of having been composed in great haste, and although not free from serious objections, evinces, however, such a freedom from sectarian views, in fact, such a catholicity of spirit, that it may successfully endure a comparison with works far higher in their pretensions;—and it is this catholicity of spirit, which is, in truth, the most striking character of the author's mind. As a preacher, Dr. Stebbing displays an unremitting anxiety to develope the great principles on which the *Church* is founded—he desires to unite on these principles all classes of thoughtful and right-minded Christians, and without seeking that they should compromise their opinions, on lesser though still important points, yet on these great matters they should agree, as one man, and offer one front to their common enemy—the great foe of all living. It must not, however, be supposed that Dr. Stebbing is of that, alas! too numerous class, who

believe that in indifference to the metes and bounds which separate the Church of England from other religious communities, liberality of sentiment consists. Indeed, in an age in which the Church of England is anything but destitute of able defenders, there are few more able, more zealous, than Dr. Stebbing. Sprung, as he is, from a family distinguished for its attachment to our ecclesiastical establishment, he is distinguished for his attachment to its ordinances, and for his desire that its members should be multiplied. It cannot, however, be denied, that this eloquent and intellectual divine in his preaching too often evinces that he is of that class which less govern than are governed by their genius. A proneness to metaphysically abstruse reasoning—a readiness to detect analogies rather fanciful than true—a deficiency of unity of purpose ;—these appear to us Dr. Stebbing's faults as a preacher. They are the faults of a highly original and thoughtful, but ill-disciplined intellect, and faults which we may hope to see corrected. In the performance of his several clerical duties, he is zealous to a degree that would surprise any one who was not aware of the habitual self-devotedness of the London clergy of the established church. "Verily they shall have their reward."

THE VENERABLE SAMUEL WILBERFORCE, M.A.,

ARCHDEACON OF SURREY, AND RECTOR OF BRIGHTSTONE, ISLE OF WIGHT.

Archdeacon Wilberforce was born in 1805, and received, we believe, his preparatory education under the paternal roof. When properly qualified, he was sent to Oriel College, Oxford, where he most respectably acquitted himself. In 1826, he took the degree of B. A., and soon after abandoned his academical career, and married a daughter of

the Rev. John Sargent. In 1829, Mr. Wilberforce obtained a curacy in the neighbourhood of Oxford, and subsequently preferred through the interest of Lord Brougham to the rectory of Brightstone, in the Isle of Wight, where he still frequently resides. In 1839, the Bishop of Winchester appointed him to the archdeaconry of Surrey, which is considered to be worth about 2000*l.* per annum.

The archdeacon, who is said to have a slight tendency to tractarianism, is a talented and useful preacher. His voice is rather pleasing than powerful, but he sometimes uses a recurrence of the same cadence, which wearies as much as monotony, and his language is rather easy than energetic. Although enjoying a high reputation from his clerical activity and utility, and possessing more than ordinary abilities, he is yet indebted for most of his celebrity and advancement in the Church to the name which he bears.

THE REV. FRANCIS CLOSE, M.A.,

INCUMBENT OF CHELTENHAM.

Mr. Close was born in 1797, at the residence of the Rev. Dr. Randolph, with whom his parents were, at the time, on a visit. His ancestors have been for many generations clergymen of the established church, and his father, the Rev. Henry Jackson Close, was presented by Pitt to the valuable living of Hitchman, in Suffolk, which he afterwards exchanged for Hamdle in Hampshire, where he resided till his death. The subject of this memoir received his earliest instructions at a school in Medhurst, kept by the Rev. John Wool, afterwards head master of Rugby, whence he was removed to Merchant Taylors' School. At the age of fifteen his father placed him under the care of the Rev. John Scott, son of the commentator, by whom he was pre-

pared for the university. Shortly after he graduated, Mr. Close married a daughter of the late Rev. John Arden, of Longcroft's Hall, county of Stafford, and in the same year was ordained to the curacy of Church Lawford, in Warwickshire, whence he removed to the curacy of Willesden and Kingsbury, near London. In 1824, he was appointed to the curacy, and in 1826, to the living of Cheltenham, where his talents as a preacher have obtained him great popularity.

Mr. Close is now as remarkable for his opposition to dissenters, as he was previously for his leaning towards them. He is a sound churchman, thoroughly versed in all its principles, but at the same time often imprudent and incautious in his statements. His style of oratory is popular—but too ambitious; in straining after great effect, he and his hearers often forget to what his discourses relate: he prefers the flights of imagination to the colder processes of induction and demonstration. His voice is full and harmonious, and capable of being modulated with great effect.

THE HON. AND REV. BAPTIST NOEL, M. A.,

MINISTER OF ST. JOHN'S CHAPEL, BEDFORD ROW, LONDON.

Mr. Noel belongs to what is denominated in common parlance the evangelical school of preachers, of which he is one of the acknowledged heads. His style of preaching is easy and persuasive, and so plain and perspicuous as to convince every one who hears him, that mere display is furthest in the world from his thoughts. His congregation is numerous, and reputed to be one of the wealthiest and most liberal in the metropolis; and between it and its pastor is maintained a most affectionate intercourse. So strongly is

Mr. Noel attached to his flock, that he refused the see of Calcutta, which was offered to him after the death of Bishop Middleton.

To doubt Mr. Noel's sincerity is as impossible as not to admire his unaffected charity and unwearied benevolence. He is free from anything like sectarian views, his dislike to which has, in our mind, hurried him too far. The converse of an error is not always the right, and in avoiding Scylla, we fear that Mr. Noel has not escaped Charybdis. It is with unaffected sorrow we remark, that in his intercourse with dissenting preachers, Mr. Noel has evinced considerable imprudence. All violence and intolerance towards those who differ with us in opinion is indeed most inconsistent with christian charity; but equally inconsistent with a clergyman's duty is it to make little of the distinction between a regularly ordained minister of the word of God (a priest of the holy Catholic Church), and a dissenting preacher, however sincere and pious. If there be anything in the idea of a church, and if ordination be more than an empty form, it is impossible that any brotherhood, further than what mere charity warrants, can subsist between them.

We may mention, in conclusion, that Mr. Noel, like many other eminent men, is largely indebted for his education to a pious and affectionate mother; and that he was not long ago appointed one of the chaplains in ordinary to Her Majesty.

CONCLUDING REMARKS.

Our task is now closed. It has been our endeavour to render still better known than they have heretofore been the great "lights of our church"—those whose learning—whose eloquence—whose high genius, and lofty devotedness of purpose have been made the agents in the diffusion of

religion—pure and undefiled—in the promotion of piety—free from asceticism, and untinctured by enthusiasm—

> "Whose lives, more than preceptive wisdom taught;
> The great in action, and the pure in thought.

In so doing, we would fain hope that we have "done the state some service." If history be philosophy teaching by example, far more is biography, seeing that it deals with individual man, and teaches those lessons which come home to the bosoms of us all—the great lessons that in integrity, perseverance, determination to overcome obstacles, and preparedness for all opportunities consist, with God's blessing, the great secret of human success.

The Church, whose history we have briefly portrayed, still exists—the record of her progress is before us—the mighty past we can comprehend, and the unseen future we can anticipate. That past gives cause for triumph—that future occasion for hope—hope that its bounds may be enlarged—that those by whom her blessings are now unfelt, will yet worship in her courts, and adore in her sanctuary. It should be our object to hasten the time of her final victory, when we may become in great essentials one people, when minor differences forgotten, and past sources of separation overlooked—the English church may be truly the church of England, and all christians, united in the bonds of brotherhood, may co-operate in forwarding the mighty work—the end of which will be, that "knowledge shall cover the earth, even as the waters cover the sea!"

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